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May
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Volume
XXXIV

Number
8

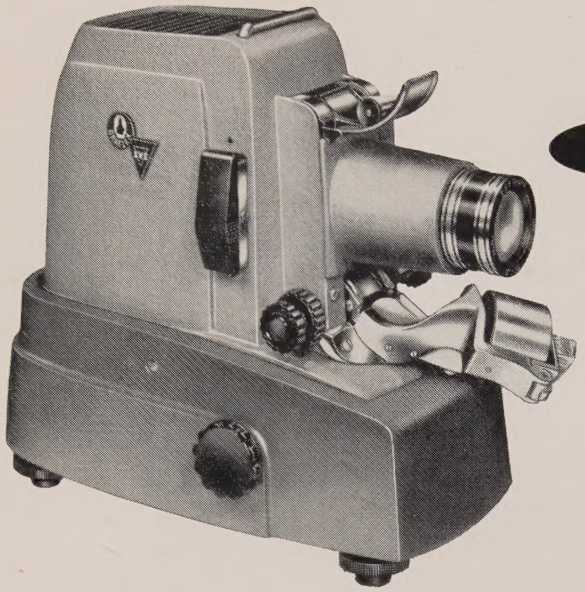
hurchmen and Architects Meet

— a report on the Annual Meeting of the Church Architectural Guild

The Eclipse of the Anthem

The Right Use of Authority

2 basic tools for the audio-visual teacher



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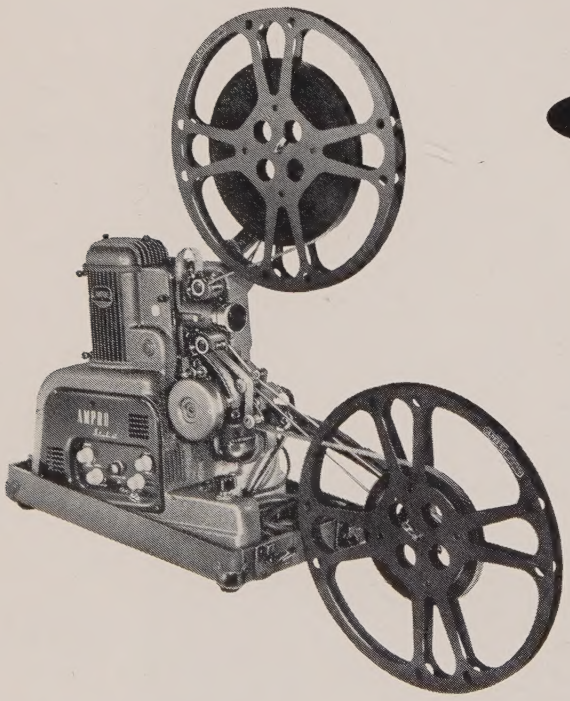

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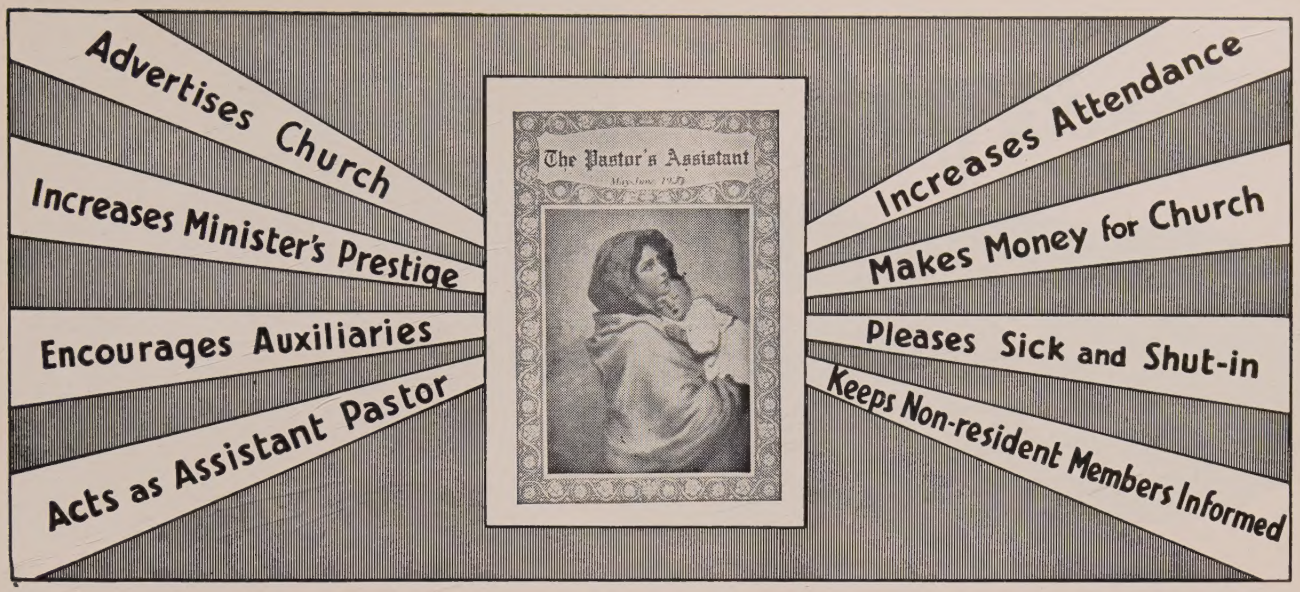

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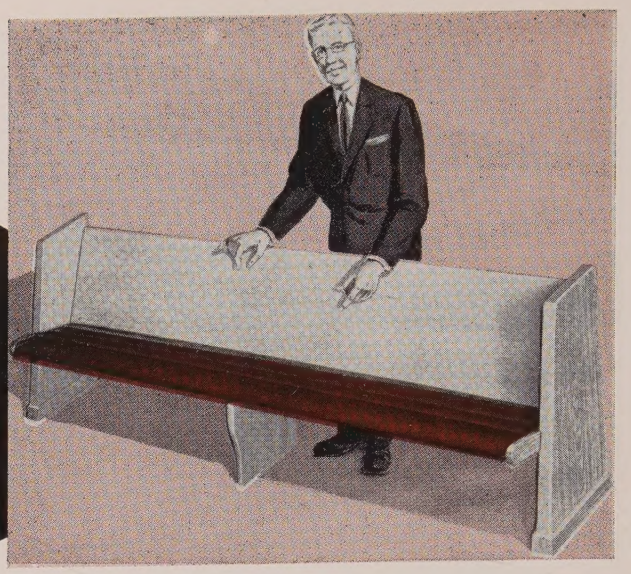

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Los Angeles: Muriel Wanamaker, 635 South Kenmore Avenue, Los Angeles 5, California. DUnkirk 7-7175.

New York: Porter Wylie & Co., 114 East 13th Street, New York 3, New York. GRamercy 5-3581.

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Subscription Rate

Price per copy 30c except July issue which is $1.00. United States, one year $3.00, two years $5.00, three years $7.00. Canada—one year $4.00, two years $7.00, U. S. Funds. Foreign, one year $5.00, two years $8.00, U. S. Funds.

Change of Address

Always give both old and new addresses when requesting change for mailing. If possible enclose the label from the latest magazine envelope.

Manuscripts

The editors will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unacceptable manuscripts will be returned if accompanied by return postage.

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Printed by the Graessle-Mercer Company, Seymour, Indiana.

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They Say: What Say They? Let Them Say

Mode and Essence

Dear Sir:

Dr. Ralph E. Sims in his thoughtful comment on my December 1957 homily in "Priming the Preacher's Pump" raises a point which I should have raised because I am in essential agreement with his view on the need for Christian baptism. Although we may differ as to the mode, I known that we are in essential agreement upon its importance.

Another letter in the March 1957 issue certainly caught me out! I appreciate the spirit in which Dr. R. Houston Smith, calls my attention to an error. I certainly slipped in giving greatest credit to Matthew Arnold for the noble lines of one of our greatest English hymns "When I Survey the Wondrous Cross". I have always known that Isaac Watts was the author. What was in my mind was undoubtedly the fact that Matthew Arnold declared the hymn to be the noblest in the English language. He was also heard singing it softly to himself on the day in which he passed through physical death into the Church Triumphant.

David A. MacLennan
Brick Presbyterian Church
Rochester, New York

Freedom?

Dear Sir:

How right you are in editorial: "Arms —with Liberty." Co-existence means just that—adoption of the ways and means of Communism. Treason! So we lose our freedom, on the way to "1984."

John F. C. Green
McKeesport, Pennsylvania

—But They Do Belong

We have received quite a number of letters responding to the article by Millicent Tralle in the March issue, "Children Don't Belong in the Worship Service." The first one that we received was included in our "They Say—" department last month, but the flood since then has prompted us to extract the most important arguments (as we see them) from among the letters, some of which were of article length. To date we have not received a single letter which approved of Miss Tralle's point of view *in toto,* though some conceded that she had raised a valid question.

For example, the Rev. David M. Talbot, an Episcopal minister in Clayton, New York, has this to say:

> We must all be grateful to Miss Tralle for the article. . . . She speaks strongly and forces us to a re-examination of the nature of worship and the function of the church. . . . The questions which she raises have practical import not only in planning worship services but in planning for Christian education. If the church is to worship as God's family then obviously we will not need children's chapels.
>
> . . . We must admit that Miss Tralle is right if we conceive Christian education to be solely the teaching of children to say the right words at the right time . . . as purely a cerebral matter in which "understanding" means intellectual comprehension . . . hearing lectures by authoritative persons in the pulpit. . . .

Actually, as you see, Mr. Talbot has not conceded much to Miss Tralle, only that she asked a proper question, and that she has forced those on the other side not to rest at ease, or take their point of view for granted. He goes on to say:

> Our concern here is with family corporate worship. We parsons are wont to rise in our pulpits and decry the "compartmentalization of life" and yet isn't this what we do when we put worship in departments?

Mr. Talbot then brings to his argument the resources of his denomination. In the *Preview* of the Christian education materials published by the Episcopal Department of Christian Education, several conditions are listed which are necessary for vital Christian education. One of them is as follows:

> "Both the parish family and blood families need to participate in corporate worship in which young and old sit together and worship together each week. This is necessary to the religious life of the home, and it is also a significant factor in the Christian education of both children and their parents.
>
> In the repetition, week after week throughout the Christian year, of the services of the *Book of Common Prayer,* the worshiper is continually confronted by the major acts of God in history of our salvation and the resultant teachings and doctrines of the Christian faith. If the family pew is neglected, these church school courses will be deprived of one of their liveliest accesses to the recurring proclamation of the gospel. The parish Eucharist or Morning Prayer must not be a little enterprise all its own for a segment of the parish, but rather must be an essential part of a parish-wide program of self-giving to God." (*Preview* 1957-1958. Seabury Press, Greenwich, Connecticut.)

The purpose of this condition is to enable:

> ". . . . children, young people and adults to respond *now* to the demanding and reconciling acts of almighty God in their daily lives. The objective is response. The time is now. The place is where living takes place. The resources are to be found in the great composite of living truth and living God known through the church, the redemptive body of Christ. This truth is conveyed through the Bible, the Book of Common Prayer, and the great history and tradition of Christ's servants down through the ages." (Ibid) "The living God has made it possible for us to encounter him through prayer and meditation, the sacraments and worship of the church, through joy and adversity, and through God's revelation of himself in the Holy Spirit when Christians join to do his will. Since God is the source of all truth, the one can only lead to the other." (Ibid)

Mr. Talbot then comments:

> Worship is central to the life of the church and is an offering of the whole Christian family to almighty God in response to what he has done for us in Christ Jesus. Is it too strong to say that to have it otherwise is to make it a kind of entertainment with some moral instruction thrown in? If it is this, then it properly ought to be departmentalized and young "entertainers" trained both to participate in and to enjoy the "program." . . . Children are not going to know much about the accepting love of God if we label the worship service—"For Adults Only—Don't Bother Us." They are not going to know much about the practice of forgiveness if they get their noses pinched for sneezing, or even giggling. . . . respect and reverence must be practised, and there must be a practice field. . . . Children do belong in church because they are a part of God's family and worship is the most important thing his family does. It must be more, of course, than

just having the children sit through the service; it must be within the context of Christian education which is not alone the Sunday school but the action of God in the lives of all the people in his church and his world.

Mr. Talbot made the point that differing traditions, various emphasis in the doctrine of the church may color our thinking. Another correspondent, Louise R. DaCosta of Philadelphia, also comes from a church with a strong liturgical sense. Here is what she has to say:

I had thought the trend in Christian education was away from watered down services for children, moving toward the complete acceptance and inclusion of children in the "adult" worship service. Miss Tralle's article is disturbing, to say the least.

After agreeing that many adults recall unhappy periods in church as children, Mrs. DaCosta mentions two factors determining childhood impression. 1) The character of the service itself. 2) The degree of participation of parents and teachers accompanying the child. "An uninspired service or an apathetic worshiper makes an inattentive, bored child."

Further, she says:

With careful instruction in the classroom regarding the meaning of the service, and with a service, valid in every sense, but shortened to accomodate the limited attention-span of children, I feel that the liturgical churches are developing even in small children a love and reverence for the worship period *in the church.*

One might expect one in the liturgical tradition to take this point of view. But our correspondent makes this observation:

Non-liturgical churches, too, are finding that an appreciation of the worship of God in his church is not the province of adults only. . . . There is no reason why the heritage of the liturgical church and the great traditions of the evangelical church should not become an integral part of the child's very life. This is a challenge to be faced by clergy, parents and teachers working together. Certainly it does not call for a separate operation!

In this vein, that of proper education, another correspondent, a minister's wife, Mrs. James E. Ratchford, whose husband is the minister of the West Avenue Presbyterian Church, Charlotte, North Carolina, has this to say:

. . . It is a gratifying sight on Sunday morning to see the mem-

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bers of our primary and junior departments with bulletins and hymnals following the order of worship with interest and absorbtion. We feel very deeply that this makes this Sunday morning hour more meaningful for us all. This did not come about without some preparation, of course. But since we believe that children should attend the morning worship, we are assisting them in doing so intelligently. In our church this preparation is done in a Sunday evening session. Sometimes we take the bulletins from Sunday morning and go over the various parts of the worship service, step by step. We have recorded the morning worship and then on Sunday night gone over it again. . . . We have learned the creed, and talked about and thought about the creed, and we know where it is printed in our hymnal. . . . We consider the topical divisions in our hymnbook, and how certain hymns are used on certain occasions and seasons. . . . We have learned the meaning of "invocation", "sanctuary", "prelude", and "postlude". We have discussed many times and in many ways reverence and behavior. . . . You may disbelieve that such a program can voluntarily take place for primary and junior children. But it works. They take great pride and pleasure in their knowledge, and in increasing it with the years. . . . Not for anything would we banish our primary and junior children from the morning worship of our church; they love being there and we love to have them.

Another correspondent, the Rev. Don Ian Smith, of the Salmon Methodist Church in Idaho, suggests that the service itself may be at fault:

> . . . Our modern society already has far too few things that a family can do together; the family worshiping together in church has much more to be said for it than the fact that it is "heart-warming from a sentimental viewpoint." If the church service is as boring as Miss Tralle suggests, perhaps it is the service and not the children that should be removed from the church. If a sermon has absolutely nothing in it for bright, normal children seven to ten years old, it likely has very little in it for anyone but an intellectual snob and it belongs, if anywhere, in a class room and not a service of public worship. I heartily agree that a nursery for children six and under is a fine thing during the church service, but if children who can benefit from attending school all day cannot benefit from the church service, we had better take a look at the service. Maybe it is also boring a lot of people who are over ten!

One person pointed out that children who have not attended worship services regularly feel strange when they come to the point of confirmation or joining the church. The hymns are strange; the forms are without meaning.

Several who objected violently to the point of view taken by Miss Tralle, hinted in effect that she proposed a remedy for a symptom, rather than a cure for a disease. To a large extent, modern children, like their parents, are without roots. Reverence for the sources of their being, either their parents or God, is not a part of their cultural background. How can you expect children who come from restless homes, perhaps even undisciplined homes, to be other than restless and undisciplined? The cure perhaps is not to remove them from an atmosphere which they may occasionally disturb, but rather to create that sense of expectancy, awe and wonder which will help them to listen even when they do not understand. As they grow into the age of understanding, the various educational processes of the church will enrich their knowledge and progressively develop within them a love for the time-honored "means of grace." In this sense the worship service itself can present a proper challenge to grow in wisdom and stature and in favor with God and man.

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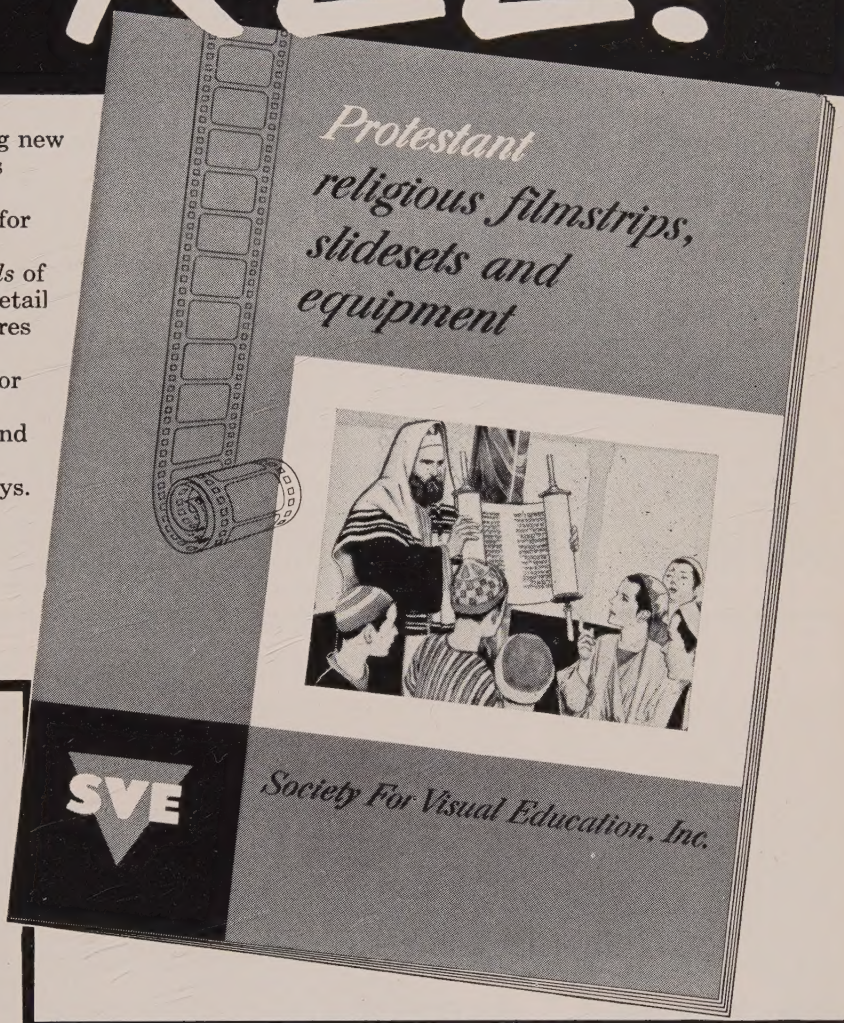

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The events are keyed in the following fashion:

GA, General Administration.

DCE, Division of Christian Education; DCLW, Division of Christian Life and Work; DFM, Division of Foreign Missions; DHM, Division of Home Missions.

GDUCM, General Department of United Church Men; GDUCW, General Department of United Church Women.

CWS, Central Department of Church World Service; CDE, Central Department of Evangelism.

BFC, Broadcasting and Film Commission; CHE, Commission on Higher Education; CGCE, Commission on General Christian Education; CME, Commission on Missionary Education.

**ABS, American Bible Society; *ALM, American Leprosy Missions, Inc.; *CCIA, Commission of the Churches in International Affairs; *DEN, Denomination; *GCC, General Commission on Chaplain and Armed Forces Personnel; *IMC, International Missionary Council; *JICU, Japan International Christian University Foundation; *RIAL, Religion in American Life; *WCC, World Council of Churches; *WCCE, World Council of Christian Education;*

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JUNE, 1958

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4 (DFM)
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4 *(JICU)
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4-5 (GA)
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5	*(ABS) Board of Managers New York, N. Y.
8	Children's Day
11	Board of Trustees—United Board for Christian Higher Education in Asia New York, N. Y.
11	(GA) Pension Board New York, N. Y.
12	(GA) Advisory Committee on Field Research Chicago, Ill. Bureau of Research and Survey
12	(GA) General Secretary's Staff Conference New York, N. Y.
12	(DHM) Research Advisory Committee New York, N. Y. Department of the Urban Church
12-17	*(DEN) American Baptist Convention Cincinnati, O.
13-14	Religious Research Fellowship Chicago, Ill.
13-16	*(DEN) General Brotherhood Board Des Moines, Iowa Church of the Brethren
13-19	(CME) Southwest Conference on the Christian Mt. Sequoyah World Mission Fayetteville, Ark.
14-22	(CHE) Bible Study Leaders' Training Conference United Student Christian Council Des Moines, Ia.
15-19	(CDE) University Christian Mission San Marcos, Texas
15-21	Association of Council Secretaries Lake Geneva, Wis.
15-21	(CME) Summer Conference and School of Missions Estes Park, Colo.
16-22	*(DEN) Annual Synod—Augustana Evangelical Lutheran Church Jamestown, N. Y.
17-22	*(DEN) 250th Anniversary Annual Conference Des Moines, Iowa Church of the Brethren
19	*(RIAL) Board Meeting New York, N. Y.
19	(GA) General Secretary's Staff Conference New York, N. Y.
20-27	*(DEN) Joint National Council—Evangelical and Reformed Congregational Christian Youth New York, N. Y.
21	(DCLW) Fellowship of Council of Churches' Welfare Executives Lake Geneva, Wis.
22-26	(CHE) Quadrennial Convocation of Christian Colleges Des Moines, Iowa

(turn to page 62)

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CHURCH MANAGEMENT

THE PROFESSIONAL JOURNAL OF THE CHURCHES

A Ministers' Union? No!

Ever so often some group gets excited about the formation of a ministers' union. Many grievances are pointed out. The men work long hours. The pay is not generous. Working contracts are violated. All of these charges have a basis of truth. But lump them all together and we are still against a ministerial union.

Regardless of the original purpose of unionism, these organizations have evolved into distinctly class movements for the benefit of one sector of society. We do not question the benefits which unionism has brought to many groups of workers. But the minister is not a worker in the sense of the employee in a shop or in an office. He is not a hireling of any local church. He serves a congregation, but he is hireling only to the great head of the church, and we do not mean the head of his particular denomination.

The minister goes to the local church with the concept of service. "I am among you as one who serveth." To form an organization to control the salary scale, the hours of work, or other conditions of his personal life destroys the sense of service to which he has dedicated himself.

The ministry still represents two qualities very much needed in society. One, as mentioned above, is the desire to serve unselfishly. The other is individual freedom. The last landmarks of the free man may be found today in three professions—law, medicine, and the church. When the bar becomes regimented into a union, when the medical society becomes so organized that its charges are controlled by legislation, and when the ministry lets the state determine the conditions of its employment, the cycle of unionism will be completed.

There is need today for men completely devoted to the service of their fellowmen. We need a profession where the dollar sign is not written on every individual. For the preacher freedom to work is as important as his right of prophetic utterance. Prophecy will perish when the preacher yields to political or social bondage.

We need men and women who will not close their eyes and ears to a cry of the distressed, even if the cry comes after the dinner hour. We need men and women who, if necessary, will bow under the yoke of heavy duty, doing more than is required of them without seeking redress. We need men who will go their mile—and a second mile if necessary—even though the toil is not appreciated.

When the minister loses these qualities he loses the essential quality of self-sacrifice which is an intrinsic part of his calling.

Schweitzer and Rauschenbusch

Walter Rauschenbusch and Albert Schweitzer have many things in common. But in no area are their sympathies more united than in love of little children. No one can read the book by Albert Schweitzer *Memoirs of Childhood and Youth* (The Macmillan Company) without remembering the sadness of the boy Albert when he realizes the strict social caste of Germany which separates him, as the son of a clergyman, from some of the other boys of the community.

The classic story, of course, is one which tells of his fight with a neighboring boy. Young Schweitzer won, but he did not glory in the victory when the defeated lad shouted to him, "If I had broth every day as you do I could beat you." It was the reaction from this experience which led him to feel that he had been given more than others for a purpose.

Walter Rauschenbusch served a congregation of Baptists in an area called Hell's Kitchen in New York City. The population was made up of laboring people. He saw strong men standing in bread lines seeking food for their children, and he officiated at the funerals of little children who died because of malnutrition. It was hard to face starving men and women, but to see little children wasting away was just too much. "Why do the children have to die?" he wrote. Their faces haunted him.

It seems to this writer that here is an area where many spiritually minded people stand on common ground. Most of us take much punishment in life. We can rationalize our own and others' experiences, but where little children are concerned our emotions outrun our rationalizations. Whether they are black or white or any other color, they are entitled to some of the good things of life.

Regarding Nervous Exhaustion

One of my secret ambitions as a youthful minister was to succeed as pastor in a church so great and so rich that I could afford a nervous breakdown and get the opportunity to spend a winter in Florida. I never did quite achieve that ambition but I came near to it. I did reach a period of nervous exhaustion which made it difficult to think and perform my tasks in an orderly way.

My official board noticed this and decided that I needed some kind of rest. For awhile it looked like an extended vacation in a warm climate, but one man spiked all of the prospects. He agreed that I needed outdoor exercise and rest. He offered to turn over to me two acres of land for a garden which I would be permitted to work on shares. His wisdom

Our Cover

St. Paul's Evangelical Lutheran Church

Savannah, Georgia

Harold E. Wagoner, Architect

(see page 20)

prevailed. I had a pulpit supply for two weeks and then was able to take over myself. We ate lots of potatoes the next winter.

There have been many ministers, I am sure, who have found the open air in their own back yards a wonderfully healthful stimulator, and it also seems to create the urge to forget the vegetables and get back into the harness.

The Right Not to Educate

In the sovereign State of Ohio, the home state of *Church Management,* a nice little constitutional question is brewing which involves the freedom of religious practice. That is, it will brew up quite a constitutional fight if enough freedom loving people can be found to take up the cause of Amish families who do not wish their children to attend the public schools beyond the eighth grade. The Amish folks also have convictions about appealing to the courts, and they will not make any effort in that direction to help themselves.

It appears that in the County of Wayne seven children, fourteen and fifteen years of age, were reported as delinquent in their school attendance. Under instructions from the court several of the children were taken from their homes and placed in a state institution from which they were sent to the public school. Others of the children could not be found at their homes or in the community. Their parents then were ordered to produce them. When the parents could not, or anyway did not, produce them, they were placed in jail and charged with contempt of court.

Education is a state matter, but the courts have held that under the authority of the fourteenth amendment to the federal constitution the individual rights of every citizen are to be respected. The question is whether or not the state can force children to attend school when the family feels that it will destroy their religious faith.

As late as 1943 the United States Supreme Court (West Virginia Board of Education vs. Barnette. 319 U.S. 624) decided that states do not have that power. Mr. Justice Jackson said in the majority opinion:

> **The fourteenth amendment as now applied to states protects the citizen against the state itself and all its creatures . . . That they are educating the young for citizenship is reason for scrupulous protection of the constitutional freedom of the individual, if we are not to strangle the free mind at its source, and teach youth to discount important principles of our government as mere platitudes . . .**

Despite this some of us recall reading that in 1887 the District Court of the Territory of Utah ruled that the abolishment of polygamy was permissible even thought it violated the religious convictions of many who had entered in to the polygamous relationship.

Since the constitution was framed by the founders of our nation, there has been a steady stream of legislation and court opinions which curb the personal freedoms that the constitution makers thought belonged to every man. Each such step has been based on the proposition that society is benefited by the restriction. So we march on toward state socialism.

We are hoping that some freedom loving people will take this Amish matter to the courts where it may be pushed to a decision. It seems too bad if a minority group which is affected by this ruling shall not get a clear legal decision. Does any man have freedom in this land of ours to take his children from a school where he thinks their religious convictions and training will be destroyed?*

*Since this was written several competent attorneys of Wayne County have volunteered their services to the Amish prisoners and have already secured their release from jail on a writ of *habeas corpus.* A new hearing will follow.

I Walk and I Talk with the Cane

Add this to your stories which show the childish interpretations of hymns. It goes into the same classification as "Gladly, the cross-eyed bear." I came into the office after an absence because of a broken leg. My colleague Don Shaw remarked that it reminded him of a hymn he used to sing in prayer meeting when a child. As he understood it then it was "I walk and I talk with a cane." He assures me that it was quite a shock to learn later that the words of the hymn really were "I walk and I talk with the king."

* * *

This brings to mind an item I read in a local church history recently. The church was very much excited as it awaited the visit of a candidate for its vacant pulpit. The choir got out its best anthem for the occasion. Before the clergyman arose to preach the sermon he was saluted by the choir which sang an anthem which included these words: "I'm a pilgrim; I'm a stranger; I can tarry, I can tarry but a night." Unfortunately for both choir and minister the selection was prophetic.

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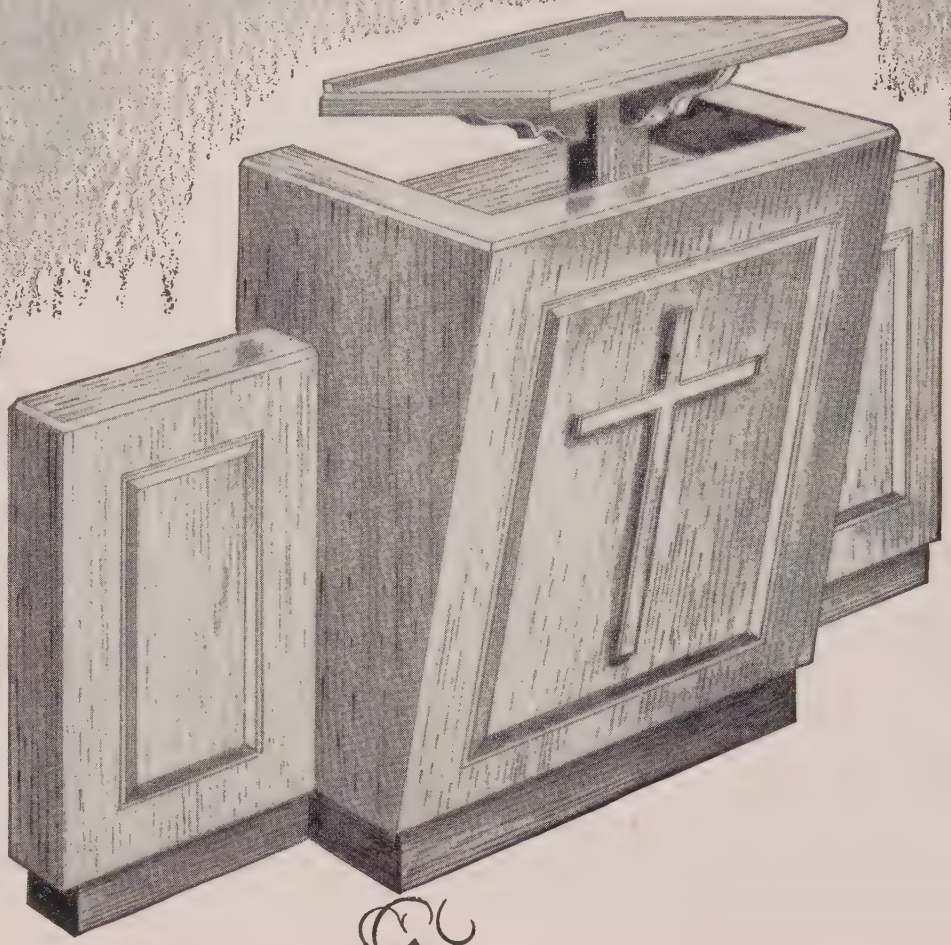

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The Eclispe of the Anthem

The place of the anthem in the worship of the church needs to be redefined. Music is a means to an end, not the end in itself.

John R. Scotford

Fifty years ago the Sunday morning rendering of the anthem by the quartette of First Church was the musical event of the week in most American towns and cities. This was the one chance which people commonly had to hear music which made any pretensions to quality. It was also a major opportunity for ambitious singers to appear in public—and make a few much-needed dollars. The anthem was the chief relief from the minister's voice during a not-too-exciting service. It offered a bit of emotional relief to all concerned. It made the service attractive to the music-hungry, and somewhat more palatable.

In the past the anthem has furthered the cause of both music and the church. The church was the original talent scout for singers, and in years past most of our great voices got their start in the choir loft. Although most of the anthems sung in our churches during the early years of this century were saccahrine and banal, the very fact that people were making an effort to sing opened the door for better things. From the church point of view, it was the choirs that broke the monopoly which preachers once enjoyed and made of the Protestant service something more than a harangue. The first step towards a more participating form of worship was usually the singing of a response after the prayer by the choir.

Re-defining the Position

Today the anthem has lost its position of preeminence. Its place in the worship of the church needs to be re-defined.

The ready availability of the best music either through records or over the air has completely changed the picture so far as the church choir is concerned. The people who come to church on Sunday may have already heard an early morning broadcast by one of the nation's great choirs. Many of them will get out their record albums on Sunday afternoon and listen to the masterpieces of the ages. Competitively the anthem finds itself in an impossible situation. Our fathers marvelled to hear anybody sing at all; today the same efforts move us to mirth. The undoubted improvement in choirs has been outdistanced by the growth in musical understanding in the pews. More ears listen more critically than ever before.

Influence of Public Schools

Another factor in the situation is the development of public school music. In most communities the dominant factor is no longer the church but the high school. This popularization of music has paid large dividends. Our young people have discovered that they can sing, and that they enjoy doing so. They have been encouraged to play on a great variety of instruments. To be musical is no longer to be considered queer. To exercise one's talents musically is quite respectable. The schools have brought to most communities musical leaders with a better academic training and a broader outlook than that of the more or less itinerant "music teacher" who trudged from house to house in other years.

At only one point has public school music rendered the church a disservice. In many communities the public school music teacher is also the director of one or more church choirs. In small places this is almost inevitable. The tendency has been to direct the church choir in the same way as the public school class—standing in front, often on a box, beating time and waving the arms around with abandon. This is bad with a man, worse with a woman, unbecoming in a service of worship, unpopular with the congregation, and quite unnecessary—as the better trained choir leaders have long since demonstrated. It is in the same category as the

Dr. Scotford is a former editor of **Advance**, Congregational-Christian Journal. (see photo caption, page 19).

gesticulations of the prompter who occupies a box depressed in the front of the stage in Latin lands. We hope the day is coming when school teacher-choir leaders will leave their little stands and their little sticks at the school house.

More Music than Ever

A curious contradiction marks the musical situation in Protestantism. On the one hand, the anthem has lost its preeminent position, quartettes have almost disappeared, and the number of paid singers is declining. On the other hand, the churches are spending much more money on music than ever before, vastly more people are involved in their musical programs, while the tradition that music is the "war department" of the church seems to be waning. The prima donnas have pretty much departed. Most choirs have less temperament and a more even tempo than formerly.

Liturgical Trends

The diminishing stature of the anthem is also due in considerable part to liturgical trends. Not so long ago church officials regarded music as an added attraction which might coax some people to church. This may have worked long ago, but not in recent years. One New York church has hired some of the leading voices of the Metropolitan Opera Company to sing to a vast expanse of empty pews. We have commonly found the fanciest music in the least populated churches. The most dismal aspect of Holy Week is seen in the announcements of the music which will be offered to the people who go to church on Easter. When Christ is risen do we need to entice Christians to church with musical trading stamps?

Most ministers and many churches have repudiated what might be called musical showmanship. For them the Sunday morning service is no longer a program of this and that but an exercise in ordered worship. Music has ceased to be an addition to this service and is becoming a form of expression within the service. At its best the choir no longer seeks to impress the congregation but rather to express for the people in the pews the emotions to which they are unable to give adequate utterance. That is, music is being subordinated to the overall religious ends sought in the service. It is not an end in itself, but an adjunct to the liturgy.

Two circumstances are speeding this process.

The Union School of Sacred Music and the Westminster Choir School have been producing ministers of music worthy of that title—men and women who are both competent musicians and imbued with the concept of worship now dominant in our better churches. Where these people are employed the choir leader is no longer the rival of the preacher but rather his partner in the holy business of leading a congregation into the presence of God.

The public schools, aided and abetted by recorded music, radio, and television, have multiplied the number of people who enjoy singing, thus expanding the constituency from which choirs can be recruited. This shows both in the increased number of choirs and in their greater size. In the better churches multiple choirs are the rule rather than the exception, while the question, "Where can we put our choirs?" is becoming increasingly pressing. Rare is the church which has room for the sort of choir which we are now getting.

Decline of the Professional

As the number of singers increases, the role of the "paid lead" who is also a soloist declines. Volunteer singers will not take full responsibility so long as there are professionals on whom they can lean. "I never found out what my tenor section could do until we did away with the paid lead," one choir leader confesses. As one college director of music puts it, "We really do not want unusual voices, but rather ordinary singers who are willing to work." From the religious angle chorus singing is more deeply stirring to most people than the vocal acrobatics of trained voices. Worship thrives on mass effects. We have been present when the efforts of ninety singers were ruined by a soprano soloist out to earn her pay.

The Future

This brings us to the question, What will be the role of the anthem in the worship service of the future? This is a problem for both the minister of music and the leader of worship.

The minister of music is expected to recruit the singers for one or more choirs on a wholly voluntary basis, persuade them to attend rehearsals regularly, and to work hard when they get there. To win their loyal support he must convince them that they are doing something that is important. Many of them will regard working on the hymns and polishing the responses an insufficient reason for coming out. Choirs need anthems for psychological reasons. In them their work is dramatized. Through them the leader is able to teach them much. For them the congregation is expected to be appreciative if not grateful. A choir is likely to measure the work it has accomplished by the number of special numbers which it has mastered.

On the other hand, the leader of worship regards music as simply a means to an end. He desires to create a total impression upon the congregation which will give them a sense of the presence of God and prepare their minds and hearts to receive the gospel. His scale of values will run something like this: (1) The mood which the organist is able to create by the way he handles the prelude and the incidental music. (2) The degree in which the congregation participates in the singing of the hymns and other responses. (3) The effectiveness of the responses which the choir sings. (4) The anthem. Often times the minister wants this to be related to his sermon theme, which may be a difficult assignment.

The Lutherans and, to a lesser degree, the Anglicans, approach the problem in another way. They have a liturgy in which music can have a large place. They have a choir primarily to "sing the service" with any added embellishments an incidental matter. Our observation is that in the Lutheran Churches and some of the Evangelical and Reformed churches it makes little difference whether or not the choir is present, as the congregation is usually quite competent to sing the service by itself.

The reconciling of these differing approaches need not be difficult, granted patience and goodwill on both sides.

Many choirs approach their work as a spiritual rather than a musical exercise. We know a church in which the children have been taught for twenty years that they are ministers of the church leading the people into the presence of God—and they conduct themselves accordingly. Such an approach justifies real work on the hymns and responses by the choir.

A church should have more than one service of worship. We should praise God in different ways at different times in the Christian year. The success of these varied approaches will depend in a large degree upon how well the choir has been trained for them.

There is an increasing place in the life of the church for special musical services, particularly at Christmas and Easter, and these can be both exciting musically and deeply impressive religiously. They give a choir a chance to show what it can do in both areas.

Although the stature of the anthem is diminishing, we are not urging that it be abandoned completely. It should be short, with the emphasis on the chorus rather than the solos, should be appropriate to the occasion, and should be repeated either within the year or from year to year. Good music gains in power as it becomes familiar to a congregation. Instead of choirs breathlessly seeking to prepare "something new" for next Sunday they might well divide their time between improving their approach to the total service and perfecting a repertoire of time-tested anthems with the spice of novelty introduced by the preparation for one or two special services during the year. We believe this approach would heighten the interest of the singers in their work, would encourage choir leaders to do thoroughly that which they undertake, and would be most acceptable to the worshipers in the pews.

Churchmen and Architects Meet

While the mercury flirted with ten degrees below zero, several hundred architects and churchmen motored, bused, trained, planed, walked, or limped (me—I had my leg in a cast) into Detroit, Michigan, for the annual conference on church building on Monday, February 16, 1958. It was one of the coldest and stormiest days of the winter. Planes from the East had been grounded. Trains were moving but were hours late. Despite this cool start, the conference proved to be one of the most pleasant and profitable of all that have been held.

It was the eighteenth annual conference. For most of these years it has been promoted jointly by the Department of Church Building of the National Council of Churches and the Church Architectural Guild of America. The Department of Church Building is composed of representatives of some thirty denominations related to the National Council of Churches. The Church Architectural Guild is made up largely of architects who specialize in church design. The Reverend Scott Turner Ritenour, a Presbyterian minister, is at present the director of the Department of Church Building. Harold E. Wagoner, A.I.A., of Philadelphia, is the president of the Church Architectural Guild.

The cooperation of these two bodies has helped to develop the most interesting and useful conferences on church building and architecture to the present date. Each group holds its own individual meeting. Each then makes a definite contribution to the program. From the architects come the designs of new churches which are being planned or are in construction. From the churchmen come penetrating discussions regarding the kind of building which will best aid the functioning programs of the local churches. Cooperatively they produce a program of lectures, discussions, and workshops which in a three-day meeting can show the visitors just what is going on in church construction.

These conferences are ecumenical in the best sense of the word. Men with liturgical backgrounds mix with representatives of the non-liturgic churches. Architects who cling to the traditional styles gather with architects who prefer contemporary architecture.

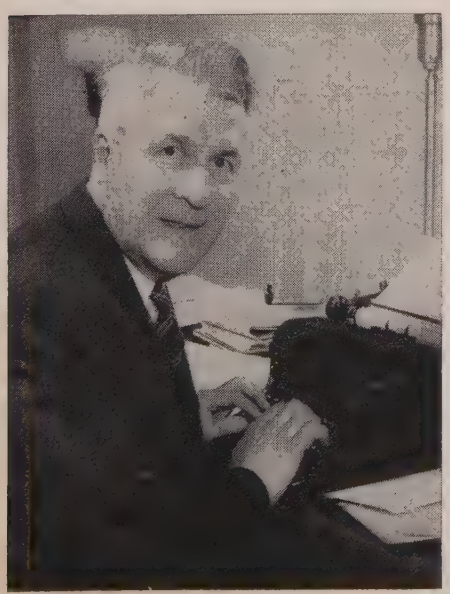
In Detroit the conference was held in the Veterans Memorial Building which gave space not alone for the commercial and architectural exhibits but also for the evening plenary meetings and the many workshops in which the groups met for discussion and study. Splendid food and catering service was also provided for the many meetings held each day of the conference.

The evening meetings brought the two groups together with several hundred visitors who came to gain information for their own church programs. The speakers for these represented both of the cooperating agencies. President Wagoner gave the opening address. The keynoter on the second evening was a minister, George Miles Gibson of McCormick Theological Seminary, Chicago. Dr. Gibson issued a timely warning stating that a church may be geometrically correct and yet become a spiritual vacuum.

Architect Alden P. Dow of Midland, Michigan, who is himself a symbol of the contemporary in architecture, startled the assembly by his statement that better religious education would be assured if educational buildings were forgotten and the entire congregation—adults and children—met in the church with some visual aids.

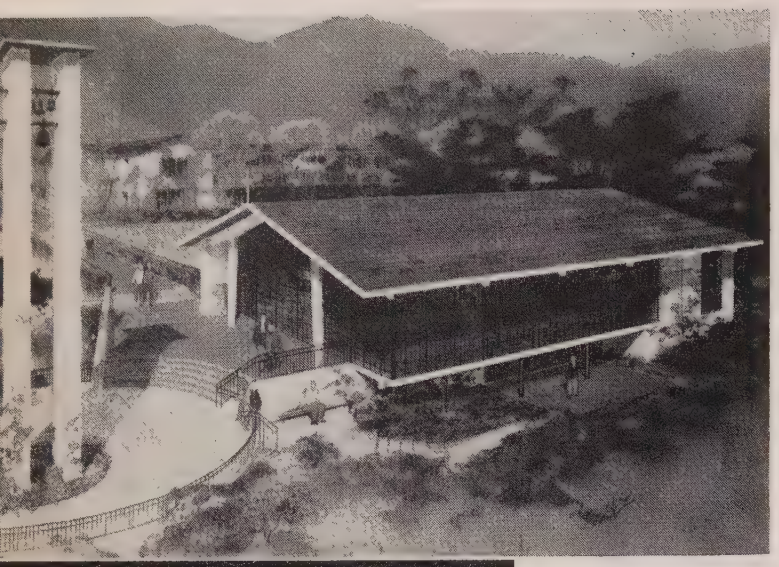
The Workshops

The real heart of the conference was to be found in the workshops where under the guidance of a panel the members probed the problems both of program and building. There were many of these, but among the most interesting were the groups which considered Building for Worship, Getting Ready to Build, Building for Christian Education and Fellowship, Use of Fine Arts in Church Building, Financing the Building Program, Church Building in City Planning, Progressive Development Planning, and Construction Problems. I do not know any place where the seeker of information on the future of church building can find more rewarding information than in these panels.



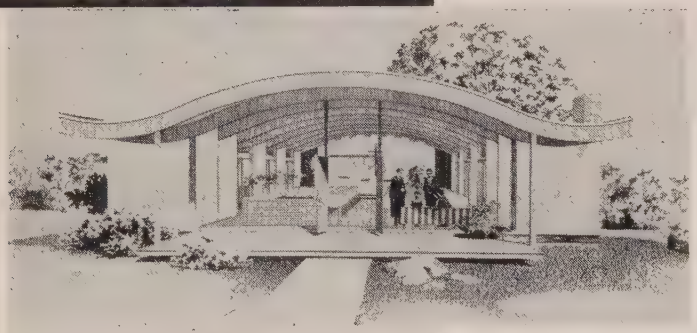
Left: John R. Scotford, recipient of the Elbert M. Conover award for 1958 for his distinctive contribution to church building and architecture. Dr. Scotford is a church building consultant and a former editor of **Advance**, journal of the Congregational Christian Churches.

Right: Harold E. Wagoner, president of the Church Architectural Guild, and an architect in Philadelphia, Pennsylvania. His message to the Guild is found on page twenty-two of this issue.



Gates School Chapel, Carpinteria, California.
George Vernon Russell, architect.
First place, churches unconnected with a religious education building.

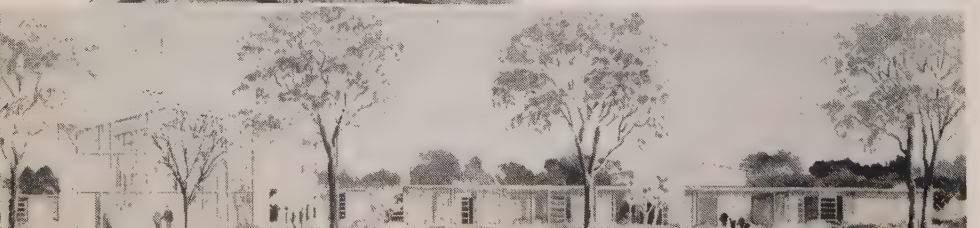
Congregation Beth-El, South Orange, New Jersey.
Davis, Brody and Wisniewski, architects.
Third place, churches unconnected with a religious education building.



Church of the Good Shepherd, Ann Arbor, Michigan.
Robert Metcalf and associates Balogh and Werner, architects.
Third place, educational buildings unconnected with a church.

Parkland Presbyterian Church, Flint, Michigan.
Clifford E. Gibbs, architect.
Honorable mention, churches over 300 seating capacity.

First Bethany Evangelical and Reformed Church, St. Clair Shores, Michigan, Pellerin and Drvorski, architects.
Second place, educational buildings unconnected with a church.



St Paul's Evangelical Lutheran Church, Savannah, Georgia
Harold E. Wagoner, architect.
Second place, churches unconnected with a religious education building.

The Exhibits

There are usually two types of exhibits at this conference. One displays the renderings of exteriors and floor plans of new churches which are being planned or are under construction. The other gives artisans and dealers in church equipment a chance to display their wares. Walking through the corridors of these displays one actually absorbs the spirit of church building.

The architectural exhibits are carefully judged and awards are made to the architects who have scored in their plans. There was a tremendous variety of churches represented in the entries. Most of the buildings displayed were contemporary in design. In fact, not a single entry of Gothic-like design received an award. One Colonial did make the grade. But the rest were contemporary. The judges were rather sharp in their criticisms.

> **Attempting to use the entire architectural vocabulary in one job. Evidence of the lack of understanding of the tradition and meaning of architecture, and understanding of the contemporary. No original thought—just rehash and reassembling of old and new idioms.**

You will note that in some classifications the judges refused to give awards on the ground that the entries were unworthy of such recognition.

The Elbert Conover Award

One interesting custom of these conferences is the giving of an award, known as the Conover Award, to some individual who has made a contribution to better church architecture. The award for 1958 went to John R. Scotford, a Congregational clergyman and church building consultant who is well known to the readers of this journal.

Elbert M. Conover, a Methodist clergyman, now deceased, was for some time the director of the Church Building Bureau,

a forerunner of the Department of Church Building. He was very influential in bringing together the two groups which have made these conferences possible.

Next year's meeting will be held in Los Angeles, California. It will be the first meeting of these groups to be held on the West Coast. The dates have been set in the month of February. All meetings are open to the public upon the payment of a small registration fee. If you are interested in receiving information in advance concerning the 1959 conference, *Church Management* will be glad to see that your name is placed on the mailing list.

Below: Some of the exhibits and exhibitors of church goods and building supplies. Many of them are advertisers' in the page of **Church Management.**

The Awards

Awards were made in five categories—large churches, smaller churches seating less than 300, uncompleted churches seating less than 300, churches not connected with an educational building, and, finally, a religious education building, either independent or an addition to an existing church.

A total of fourteen awards were made out of a possible twenty-five. No first, second, or third prizes were bestowed in either the large or small structure categories. Parkland Presbyterian Church, Flint, Michigan, (architect—Clifford E. Gibbs, Grand Blanc, Michigan) was given the only honorable mention among large churches.

Margate Community Church, Margate City, New Jersey, (architect—Harold E. Wagoner, Philadelphia, Pennsylvania) shared honorable mention with Hope Lutheran Church, Tacoma, Washington, (architect—Robert Billsrough Price, Tacoma, Washington) for completed small churches.

Likewise two churches shared honorable mention for small but uncompleted buildings. They were Saint Marks Methodist Church, Bloomington, Indiana, (architects—Edward D. James and Associates, Indianapolis, Indiana) and Saint Johns Episcopal Church, Holly, Michigan (architect—James E. Tomblinson, Flint, Michigan).

In the category of churches not completed with educational buildings, the first award was won by Gate School Chapel, Carpinteria, California (architect—George Vernon Russell, Los Angeles, California); second place went to Saint Paul's Evangelical Lutheran Church, Savannah, Georgia (architect—Harold E. Wagoner, Philadelphia, Pennsylvania); and the third award, to Congregation Beth El Synagogue, South Orange, New Jersey (architects—Davis, Brody and Wisniewsky, New York).

Three honorable mentions in this category were as follows: Saint Edmunds Episcopal Church, Elm Grove, Wisconsin (architect—William P. Wenzler, Shorewood, Wisconsin); Immaculate Conception Church, Marrero, Louisiana (architects—Curtis and Davis, Harrison Schouest, New Orleans, Louisiana); and T. Chase McPherson Memorial Chapel, Fort Lewis A. and M. College, Durango, Colorado (architects—James M. Hunter and Associates, Boulder, Colorado).

Educational buildings not connected with a church registered no first place. A second prize was accorded First Bethany Evangelical and Reformed Church, Saint Clair Shores, Michigan (architects—Earl Pellerin and J. Dworski, Detroit, Michigan). Third prize went to the Church of the Good Shepherd (United Church of Christ), Ann Arbor, Michigan (architects—Robert Metcalf and associates Balogh and Werner, Ann Arbor, Michigan).

First Baptist Church, Madison, Wisconsin, won an honorable mention. Architects were Weiler and Strang and Associates, Madison, Wisconsin.

—from the keynote speech at the recent Detroit joint meeting of the Church Architectural Guild and the National Council's Department of Church Building

Pressing on

Harold E. Wagoner

The theme of our joint meeting this year has been titled, "The Church Builds In A Changing World".

Thus the guild has, perhaps for the first time, officially proclaimed itself as recognizing the fact that it can no longer be the champion of traditionalism. This has, in fact, been true for some years, if one is to judge from the exhibits and the trends of discussions.

It has become recognized on the part of what I believe to be the majority of attendants that a new and vigorous architecture, expressive of our civilization both materially and spiritually, has already arisen in America.

This is not an unexpected turn of events. Perhaps as many as 20 years ago the three leading architectural magazines ceased to publish a cross section of what was being built for church use.

Instead, the editors bestowed an official kiss of death upon all expressions of eclectic or stylistic architecture, and began to publish only the best examples of the non-conformist or organic school of architectural thinking.

The annual exhibit of the Church Architectural Guild, until 4 or 5 years ago, remained one of the few places of national importance in which one could glimpse a predominance of traditional ecclesiastical work displayed.

Perhaps this situation was generated not so much by the architects themselves as it was by the conservative attitude of some of the denominational leaders, an attitude which was reflected in the minds of the building committees.

Today we find many of the spiritual leaders who are charged with guiding the ecclesiastical destinies of their particular faiths in a receptive mood which recognizes the many factors which together seem to demand a re-examination of the types of buildings which will best implement the kind of religious programs which are necessary in a nervous and changing world.

It has been 32 years since I received my degree from Carnegie Tech.

Each year has witnessed certain changes in theological conceptions and variations in construction techniques which have been correspondingly reflected in our houses of worship and their attendant facilities.

In the broad perspective of my practice, the metamorphosis which has occurred in church building during the last 4 or 5 years is truly phenomenal.

Truly the church builds in a changing world.

What Are the Factors of Change?

What are the factors which have generated this change? Beyond, and more important than these, what are the elements which will affect us as we plan for the future? To judge the future, we must evaluate the past.

What are the basic elements which produce changes in architecture? Why has one historic "style" merged into another in a never ending procession? Is there, in reality, a modern "style" which has come into being to take its place as a respected peer in the procession headed by the classical architecture of Greece and the Gothicists?

To begin with, the word "style" itself bears a connotation which suggests change purely for the sake of change, change without reason, change with the restless inconsistency of microscopic amoebae in a drop of stagnant water.

The desire for something new, something stimulating, something different, is an understandable and characteristic human trait which has doubtless had its influence upon architecture. But it is a superficial influence which has, in the main, resulted in peripheral, so-called "styles" of architecture such as the baroque, rococco, the French periods of the 18th century, and indeed, the Renaissance itself insofar as it can be applied to architecture.

This brings me to a point which I should like to emphasize as strongly as possible.

New Principle of Construction

No significant change in architecture has ever occurred except as the result of the discovery of a new principle of construction.

Our "modern" or contemporary buildings exist primarily because of the invention of reinforced concrete and steel. They are a natural and inevitable result of the obvious and honest (and sometimes dishonest) expressions of the structural elements involved.

Thus it must be recognized that the basis of all architecture is engineering. But engineering alone is not enough if we are to create a worshipful church. We must go beyond.

Perhaps it is the unwarranted stress upon structure, upon the bleakness of geometry and the starkness created by the thoughtless assemblage of machine made parts, which for so long caused building committees to reject all but a traditional approach to church buildings.

The purity of geometry and undeniable logic of mathematics are insufficient, in themselves alone, as a foundation upon which to build the philosophy of an acceptable architecture.

Art and Engineering

Architecture without art is engineering, and unless our buildings, and particularly our churches, contain the attribute of art, they are as a human body without blood.

But art and engineering must be skilfully guided into another sphere. Our object is not, or should not be, the "holiness of beauty", but rather the "beauty of holiness".

If our churches do not have an atmosphere conducive to worship, they have failed. This is the soul of the church, and it is the architect's task to capture its spirit.

Many speak rather loosely of "style" in architecture. The core of each "style" is not, as one might at first suspect, a matter of whimsey but rather an exploration of

Mr. Wagoner is president of the Church Architectural Guild. (see story on page 19)

Toward the Future

the variations of expression which the structural principle involved is capable of producing.

The Rev. Darby Wood Betts, in writing in *Architecture in the Church* has this to say: "Styles in church architecture are governed by the same principles that control all other architecture. They are good or bad in exact proportion to their agreement with the basic theories of architecture which have been the same in all ages. Every theory of architecture has been built on three points. Vitruvius, in the days of Rome, spoke in terms of "commodity, firmness and delight", by which he meant the purpose which the building was to serve, the safety and stability of its construction, and the esthetic pleasure it gave to those who used it. All three factors were to be thought of in all stages of the planning with the careful consideration of each in relation to the others.

"But most of all, the use of the build- has always been uppermost in the mind of the architect when he draws his plans. He begins from the inside and works out, considering the physical as well as the emotional results in a complex composition of places where activities go on. He then makes the exterior a fitting expression of the interior as well as a monument that makes its impact upon the neighborhood in the terms of what is desired by the architect and his client at a particular time and place. The necessity of the architect's knowing theology and the art of worship should be obvious."

Make the Church Look Like a Church

All of us are prone to make judgments from the limited horizons of our native habitats.

This is particularly true in our attitude toward religion, and especially toward religious architecture.

Our childhood conception of a church is retained in maturity. A suggested change to this conception is often actively resisted by a subconscious reaction in which cultivated instinct triumphs over reason.

Perhaps this is nowhere better exemplified than in the oft-repeated dogma that architects should "make the church look like a church!"

This is indeed a noble objective to which everyone instantly agrees on the same principle that one instinctively acknowledges the value of love of home and mother. As an objective, however, it is without purpose if we do not comprehend the nature of its true meaning.

The thought lies fallow, and may become, if we are not careful, a superficial cliche which serves only as a cloak for banality and thoughtlessness.

What *should* a church look like? Perhaps we might seek a better answer if we could regard the question as a psychological, rather than a physical one. In other words, it is not what the structure *is* but what we *think* it is that matters.

Now, I am well aware that some of the unkind friends of our profession have suggested the need of psychiatric treatment for some of our practitioners and the point is doubtless well taken.

It may very well be, however, that we do not stand alone, and that the first meeting with the building committee should constitute a brief course in architectural psychoanalysis rather than a discussion of comparative fees. If we could define the fundamentals of our objectives as to the true nature and purpose of the church, some thoughtful architecture in physical form might emerge from the intangibles of discussion.

But what should a church look like? Perhaps first we might say that it should be beautiful. But beauty lies in the eyes of the beholder.

If this can be said, how much more is this principle true—but doubtless difficult to perceive—as we seek to identify a church by attaching religious significance to an unfamiliar form.

We are therefore not so much interested in architecture as we are in the sensory perception of architecture.

Now this may, at first glance, appear to be an invitation to defend the "I know what I like" school of thinking. How many times have I heard the statement, "Mr. Wagoner, I am not an architect, but I know what I like."

Why, bless your heart, of course you know what you like! And if you are building a house for yourself, and you have the money, and your wife and neighbors do not object, you should have it, be it happy hottentot, illegitimate colonial or confused contemporary.

But if you are serving on a building committee for a church, there are, I believe, somewhat broader horizons to be examined. Those who unselfishly devote the many hours which are necessary to implement a church building program are acting for others who have contributed to make the program possible.

As the banker has his fiduciary responsibility for the funds entrusted to his judgment, so does the building committee member have the obligation of expressing in the building the ideals and aspirations of his fellow church members and the ideals and aspirations of the denomination as a whole, since the structure they are to erect will proclaim the denomination to the neighborhood.

Emotion alone is not a satisfactory yardstick for measuring the acceptability of a design for use as a church. We must seek a firmer basis for action. That basis is knowledge.

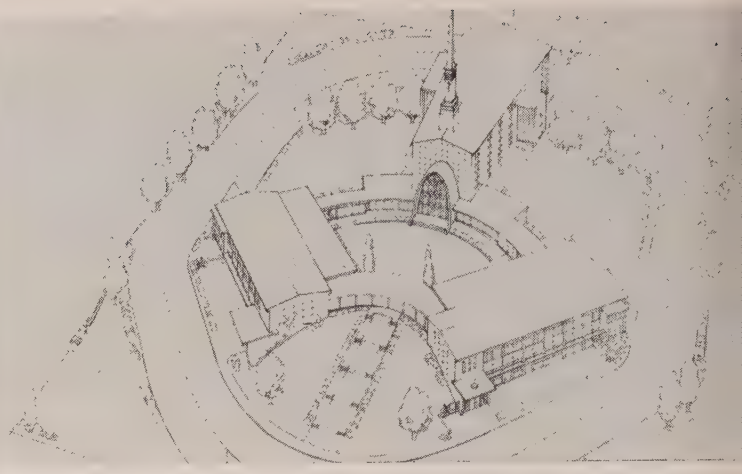
What should a church look like? The answer is a personal one. In most people, the subconscious image can be traced to conception gleaned in childhood, and modified by environmental influences as they mature.

To the New Englander, it is a white clapboard meeting house in a setting of trees; to the Floridian, it is a stucco mission; to the Chicagoan, it may mean a limestone mass with pointed arches and flying buttresses.

What should a church look like? The answer depends more upon the viewer than upon the structure. It is not a matter of instinct. It is the product of education, background, imagination and thought pattern. The son of a Methodist missionary, who had lived all his life in China could doubtless not summon the nostalgia which epitomizes the word "church" unless the structure had turned-up tile eaves and bamboo sliding paper doors.

(turn to page 40)

Christ the King Evangelical Lutheran Church.
Florissant, Missouri. T. Norman Mansell, architect.



Nativity Evangelical Lutheran Church.
Wonder Lake, Illinois. T. Norman Mansell, architect.

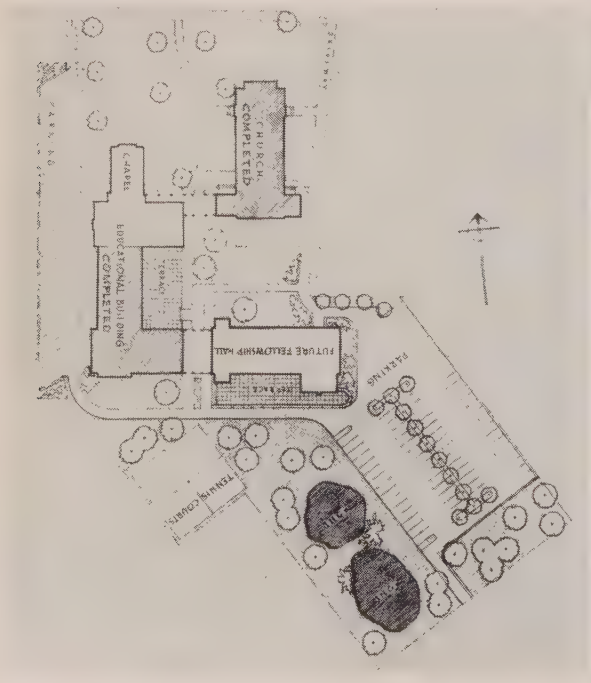
The Church with a Campus

William H. Leach

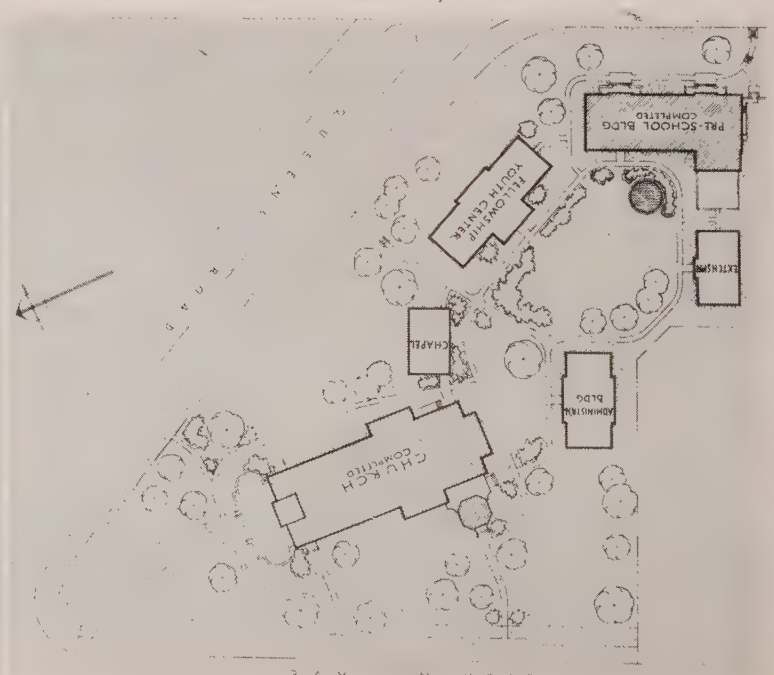
During the past decade most of us have become familiar with the term "the spread-out church." Many who observe churches are conscious that the spreading out has extended until several acres of land are used, and some churches are placing their buildings in various units in the style of a college campus. A sufficient number of these churches have been completed or are being projected to justify the inquiry as to whether this is a real trend. If it is, what are the merits of the campus style for a church?

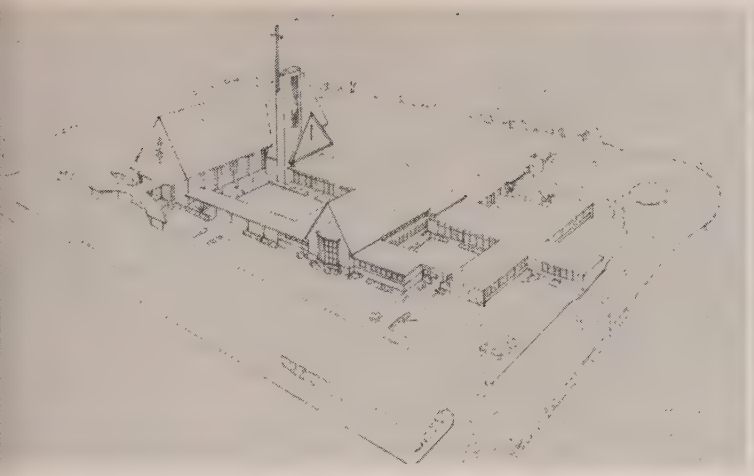
Of course, the idea is not entirely new. I was brought up in a church which had two separate buildings. One was the church which was used for worship; the other was a hall-like structure used for Sunday school and social events. That church always argued in favor of a separate building for social purposes on the ground that such activities should not be

First Presbyterian Church.
Morrisville, Pennsylvania. A. Hensel Fink, architect.

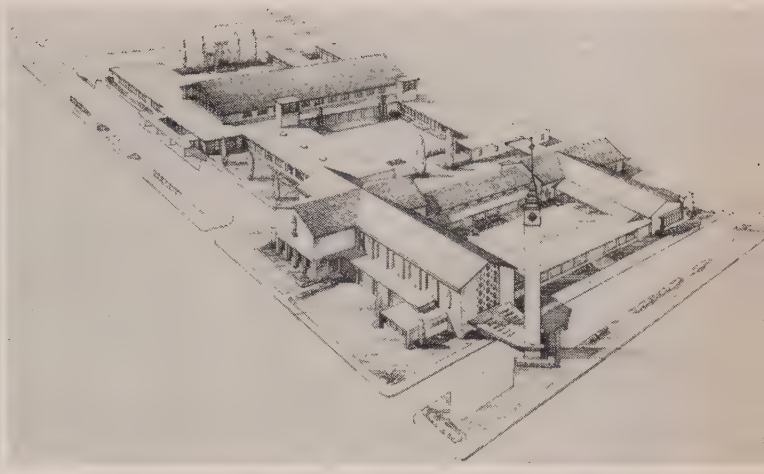


Myers Park Baptist Church.
Charlotte, North Carolina. A. Hensel Fink, architect.





Calvary Evangelical Lutheran Church.
Hillsboro, Oregon. T. Norman Mansell, architect.



Mount of Olives Evangelical Lutheran Church.
Phoenix, Arizona. T. Norman Mansell, architect.

under the same roof as the services of worship.

Very recently we have observed that many churches adding church schoolrooms have placed them in a separate building rather than attaching the educational building to the church. There have been three compelling reasons for this. One is architectural. Many architects and churches do not like to add a brick educational building to a stone church. A brick structure set a few feet away from the main building offers no clash in architecture. The second is an economic reason. Many city churches, today, know that their years are numbered. A rectangular brick building may be sold at an advantage while a high, heavy stone structure offers a problem in conversion to business uses. The third is an educational reason. Local church educational leaders want the church school to be recognized as an educational institution. If the building for that purpose is set apart and designed to look like a school, church folk will get to think of it as a school.

The campus-style church goes much farther than the two buildings. Note some of the illustrations which appear in these pages. Take the Neighborhood Church of Pasadena, California. The plot plans show a church, a neighborhood house, a home for the minister, a nursery school, a children's chapel, and an educational building for classes from the first grade through the eighth grade. Or take the Myers Park Baptist Church, Charlotte, North Carolina. The plans show that when completed there will be a church, a chapel, an administration building, a fellowship youth center, a preschool building, and an extension building. The First Methodist Church, Hyattsville, Maryland, has a church, a chapel, a school, two parsonages, a fellowship hall, a gymnasium and recreational building, and, in addition, offers two tennis courts and an outdoor swimming pool.

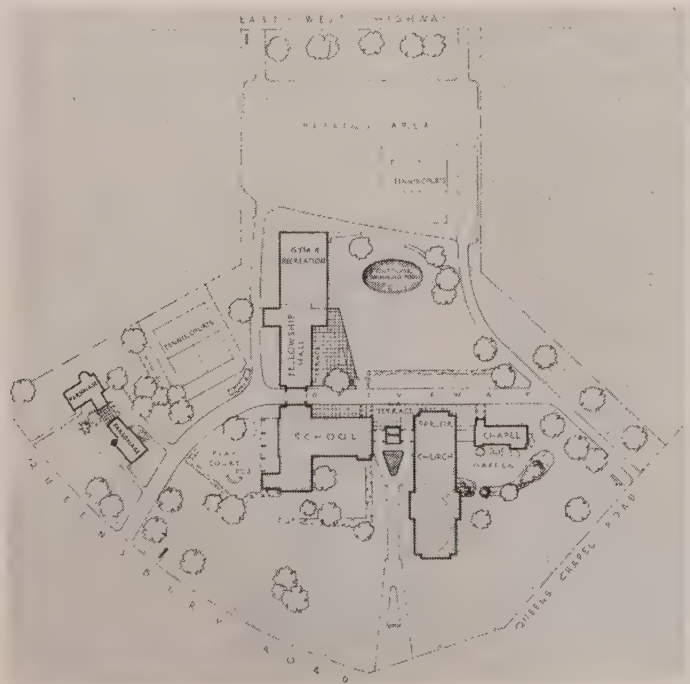
Will This Trend Continue?

There are hardly enough examples of this type of church construction to say that there is a trend in the direction of the church campus. Even the architects who design them have some reservations. Yet there is much virtue in the idea.

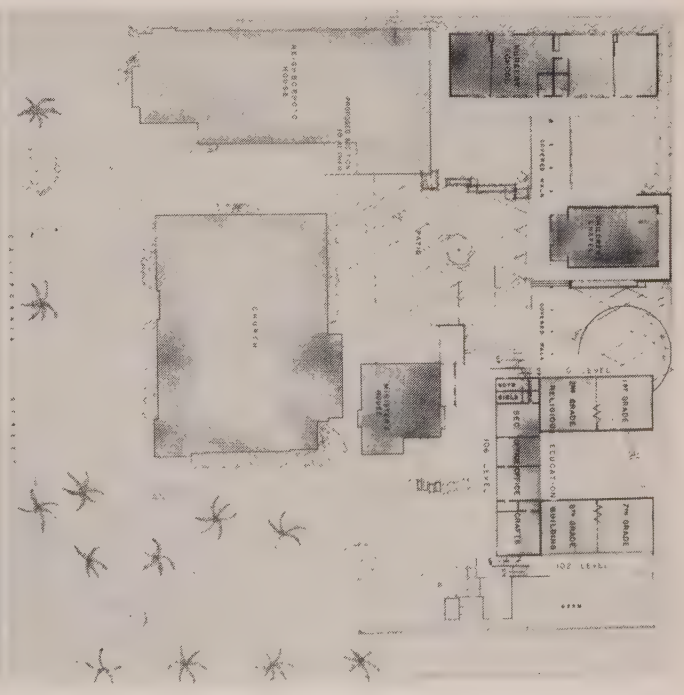
One I have already mentioned, in discussing the separate school building. A campus with separate buildings definitely emphasizes the multi-celled program of the average church. Church programs are no longer one-celled operations. Yet many people who sit in the pews still think of the church as a one-celled church.

There can be little question but that the effort to crowd an educational program

First Methodist Church.
Hyattsville, Maryland. A. Hensel Fink, architect.



Neighborhood Church.
Pasadena, California. Smith and Williams, architects.



into the corners and recesses of a Gothic-like building has dulled the appreciation that Sunday schools are really schools. Classes sitting in back of stained glass windows are more conscious of worship than they are of study.

A second asset is the relief of traffic problems. When a family alights from its car into the parking lot the members can separate, each age group going to its own assembly room. There will be none of the confusion found in many churches as children crowd out the entrance and adults are crowding in.

A third asset is the opportunity for landscaping to make the setting of the church a scene of beauty. A stern cold building on a street corner in a busy part of town has little aesthetic appeal. Several buildings located on an attractive campus, in the midst of trees and flowers, can offer a tremendous emotional influence.

Fourth, there is the freedom from noise which is usually found in the single-building operation of the multi-celled program. This, in itself, is a factor worth considering.

On the Negative Side

But all of the arguments are not on the pro side. Some denominations are definitely opposed to the separation of the church activities into various buildings. "Keep the church program under one roof," they say. Sometimes this argument reaches a ridiculous stage. One leader insisted that once a man got out-of-doors he would probably go home instead of to the Bible class in the next building. Another insisted that in his church he wanted just one entrance. With that he could catch the children as they tried to sneak out to go home instead of going to the service of worship.

A better argument can be made when some complain that the campus plan will expose people to the inclemencies of the weather. As much of our nation has cold winters, this is a real argument. It did not go far with the college president of my youth. He insisted that the buildings should be kept at some distance apart so the young people could get exercise and air. Perhaps we do not need these on Sundays.

A. Hensel Fink, architect, of Philadelphia, who has designed some of the plans shown with this article, points out that one obstacle is the added cost. Surveys, conduits, piping, roofs, and sidewalks cost a pretty penny. Don't attempt to build a church along these lines unless resources are available. At the same time the maintenance problems are enormous. Mr. Fink expects that eventually his churches built in this style will have roofs over the sidewalks.

T. Norman Mansell, architect, of Philadelphia, who has designed many expansive church buildings, has some positive statements to make on the matter.

My own feeling is that in this walking from one part of a church building to another in the open, or even under cover, is not logical or satisfactory.

It has always seemed to me that the Sunday school and meeting room area, the social hall, and the church are so related and used together that they cannot logically be very well separated, unless minor separations result from the site contour problem.

We are in favor of the advantages in a one-story church plant scheme, with the isolation of uses inherent in that arrangement, in the economy in construction and the "outdoor rooms" and play spaces which are often framed by the one-story building wings and which are most useful not only from a vista viewpoint but from the standpoint of play and recreation.

In the buildings displayed herewith designed by Mr. Mansell, you will note the open air rooms mentioned which are surrounded by building walls.

In Conclusion

In summing up the virtues of the campus-style church, I think that we must admit that there are virtues as well as vices. I do not expect the trend to be sufficient to make it a controlling one. But I do believe that the aesthetic appeal of this type of layout will encourage many churches with sufficient resources to follow in the footsteps of the pioneers in this new type of church construction.

'Prevent us, O Lord, in all our doings . . .'

Be with us, Lord, in all we do,
Thy gracious help afford
And grant that all we have in view
May with Thy Will accord.

Let all we do begin with Thee
By Thee be e'er sustained,
Then let it, Lord, continued be
Till finally attained.

'Tis not just the beginning, Lord,
That merits praise from Thee,
But by our perseverance, Lord,
Until it finished be.

Thy Name, O Lord, be glorified
In all we undertake—
Our lives by Thine be fortified
Spent only for Thy sake.

Preb. J. E. S. Harrison

Arland A. Dirlam

What

As a New Englander, it is always thrilling to visit what we call "way out West." Something seems to happen to religion when one gets beyond the Hudson. There is a positive awareness that the church is a part of everyday living, and such an important part, that it is necessary to do something about it and something for it. Particularly do I feel that way when I visit Ohio.

Here Religion seems not merely content to ooze, but actually gushes. You folks accomplish in stride most of the things that some other sections of the country hope sometime to do.

Church building during the past decade has become big business. During 1957 we spent in this country almost nine hundred million dollars for new religious structures. It is anticipated for this year ahead that our expenditures will exceed one billion dollars.

This, measured in the terms of thousands of tons of steel, brick, and concrete, is providing a tremendous impact upon our national prosperity.

Our economists, while gloomily predicting a slight recession for 1958, with its expected drop of eight to ten percent in commercial and industrial construction, are happily forecasting a rise of four to five percent in religious building.

Yes, the building of our physical churches is providing the bread and butter, and the clothes, and even new automobiles and refrigerators in the homes of many of our church and nonchurch citizens.

Based upon past history, the physical shape and form of man's religious buildings were a direct reflection of his understanding of God. It was the religious impulse within man that even caused him to build. If we want proof of this, we have but to recall how early man carved little niches into the side of a rock as a house for the statues of his god, and in so doing gave origin to the very art we know today as architecture; or how the Greeks developed their high degree of creative ability as they built to the glory of the various gods of Greek mythology; or even how our Gothic forefathers as they erected their cathedrals, those high vaulted and towering structures, indicated by their vertical lift man's desire to reach out from

—from a speech at the annual pastors' convention in Columbus, Ohio.

Does the Architect Contribute?

his earthbound environment and strive for new heights.

Man's climb to each new plateau in civilization was accompanied by his growing concept of religion, and he tangibly reflected it in architecture.

What Is Happening to Us Today?

As thousands of new churches appear upon the horizon strange things are taking place. Some of the new shapes and masses and forms do not even look like churches. Some even seem to shut God out rather than provide a setting for worship and meditation.

Does this mean that modern man has slipped so smugly into the secular world that his confused religious impulses permit him to accept as religious buildings structures that look like the local stop-and-shop? I do not think so!

In the haste of providing space for our rapidly expanding congregations, and in the hands of some architects unfamiliar with or unaware of the problems peculiar to the church—or even because of the lack of guidance by some church building committees who did not realize the grave responsibility that was theirs, untold mistakes have been made. However, these mistakes have been in the minority.

Man's inclination to construct his religious buildings in modern form is not a fad but a trend. With the background of two thousand years of Christianity and its accompanying advancement of civilization, he has reached a plateau heretofore unknown. With reason and theological understanding he can draw upon the past, adjust it to the present, and, perhaps more confidently than ever, project it into the future.

We are too close to the work of modern endeavors to obtain a true perspective, and, of course, history alone will reveal what has been good in our contribution to Christianity and to religious architecture.

Based upon the works of this past decade, certain facts are already evident.

1. Modern man has the boldness of the Gothic builder. He dares to depart from tradition. He seeks a form that will more perfectly express the scope of his spiritual aspirations. He is unwilling to content himself with archeological patterns of the past. His quest reveals a sincerity far greater than the church auditorium builders of the 1890's.

2. Modern man, while still striving to build to the glory of God, thinks of his church, not as a monument but as a coordinated grouping of units so designed, so conceived that within its walls he can sense the presence of God. In addition to this, modern man demands that the structure provide the functional needs for the program of his church.

We Are a Changing Church in a Changing World

The ambitions and obligations of the church of 1958 cannot be compared with the responsibilities of the church of any other time in history. Today's church is not merely a place to go on Sunday. Our sense of Christian living does not cease with the benediction of the morning service. Our church has become a seven-day institution.

How, then, do we go about preparing ourselves for the billion dollar church building boom for the year ahead and for the years to come?

I believe we can take as our hypothesis that good architecture results when we fit the building to the people, and not the people to the building. Distorted forms of traditional architecture have not always adjusted themselves to our complex schedule. Nor have we yet in this transitional period produced enough good contemporary churches that possess the sense of dignity and reverence that permits them at this date to rival the structures of the past.

Despite this conflict I believe we do agree that we now design the building from the inside out. We do not start with the pretty Christmas card exterior, then attempt to force our program within its preconceived walls. Our new awareness in design today is the recognition that our present Protestant church has three major responsibilities—worship, education, and fellowship.

As we review these separate facets we place the church above all, for without the church we could not have a church school; without the church we could not have a church supper; without the church we could not have any church activities whatever. Our well-meaning endeavors, no matter how religiously inspired, would soon settle down to become a glorified community center if it were not for the basic desire to gather together for the purpose of worship.

Good Church Design Starts with Theological Understanding

In the past many of our churches developed chancelitis, others perpetuated the central pulpit, for the sole reason that this was what they had always had. Choir lofts and even organ pipes frequently grabbed their place of architectural importance, before the architect or the building committee even concerned themselves with the denominational background of the congregation.

During the past decade we have seen many of our nonliturgical churches appear by their architecture to become liturgical. We have watched some of our liturgical churches adopt a setting that has caused them to adjust their ritual. And even more recently, we have noted some Roman churches which by their buildings look suspiciously like Protestant sanctuaries. This is fine, and by this evidence maybe we are on our way to a complete ecumenical movement.

Unfortunately, the majority of these architectural gestures, I am afraid, have been but secular desires to be sure that what was built was in accordance with what the best dressed church is now wearing. Atmospheres of reverence can be obtained without abandoning denomina-

Dr. Dirlam is an architect in Boston, Massachusetts. A member of the American Institute of Architects, he received his degree in architecture from Harvard and an honorary degree, doctor of humane letters from his alma mater, Tufts.

tional characteristics; if we but stop to think of the basic functions of the physical church.

The Church We Build Must Be a Vehicle of Communication

It must say to us, "Here is an area set apart where we can prepare ourselves for the responsibilities of sharing in a service of worship. Its place of assembly must be such that it will stir our emotional moods. Its worship center must inspire us to bow for a moment of quiet meditation, and it must provide a background for us to see and to hear the service of the spoken and the written word, and sacred music conducted in a manner consistent with the characteristics of our faith."

We approach our church of today from the narthex. The narthex is a unique and peculiar part of church construction. It is the physical hyphen that says to us that the church is a part of, but apart from, this world in which we live. The wide open doors should beckon a welcome. Within its walls the visitor should sense the feeling that here we stop to brush off the dust of the secular world, and in so doing assist our bodies and minds to enter with reverence a house of worship.

It is a preparation room, a layman's sacristy. Its appointments and its architectural detail should be the forerunners of the nave and the worship center beyond.

The car ports which attempt to serve as narthexes in some of our newer churches have failed to achieve this goal, just as did the vestibules of some of our nineteenth century churches, adorned with the bearded busts of departed deacons or the late chairmen of the board of trustees. At least, such museum characters no longer inhibit our architectural approach; our religious impulses dictate the material form.

During the past decade the nave has blossomed forth in new expressions. Plans in the shape of a fish, ship, circular silo, or teepee have sprouted forth in all sections of our American landscape. Some of them are commendable and interesting, because they are tangible indications of the church reaching out and seeking architectural prominence, an indication of the striving to be missionaries, with the hope that their efforts will assist the church to regain that role of leadership in the creative arts that for centuries it had.

While many of these structures sincerely display a desire for leadership, others merely exhibit our new-found knowledge of structural engineering and our abundance of new building materials. With prestressed concrete, our advances in structural glass, our new complement of building equipment such as cranes and bulldozers and concrete mixers—not to mention the plastics and vinyls and the synthetics that are part of the palette of the twentieth century builder, it is to be expected that our new church buildings should share in his physical advancement.

If some of these strange forms so disturb our aesthetic souls that we become alarmed about the future of the church, let us take some comfort in the history of the past. The church, after all, survived the indignities of the Akron Plan with its sloping floor and its corner pulpit. The church outlasted the era of golden organ pipes and the painted ceilings of pretty angels blowing gleefully into long stemmed trumpets.

Many of the architectural cliches that are being created today are not merely the outward ego of publicity-conscious architects or the whims of eccentric building committees. Rather they point to an inability to interpret religious desires and thus reflect an indecision in knowing what to do.

The Nave

The nave, or seating area of our church, is the gathering place for the Christian family. It must be endowed with a sense of togethereness, a sense of intimacy. It must, while providing a feeling of comfort one with another, maintain a positive degree of awareness as it directs the focal emphasis upon worship. Whether its shape becomes rectangular, circular, or hexagonal is unimportant as long as it fulfills these basic requirements.

The Worship Center

The worship center is the prime reason for creating a church. Whether our denominational traditions cause us to place our emphasis upon the central pulpit or whether our liturgical background concentrates upon the importance of the altar, the atmosphere must be such that it creates a consciousness of the nearness of God. With the absence of a worship center the church becomes only an auditorium, a place secular and uninspiring.

There are no set rules for the creation of a worship center. Congregations within denominations themselves vary quite radically in their definitions of what constitutes a proper setting for their order of service. If there is this variance one can realize why the modern architect finds his task so difficult.

Despite the new shapes and forms, it is on the development of the worship center that the modern architect is to be congratulated. Although confronted with a changing church, he has started his design from this permanent nucleus, and from that has radiated the other elements of his composition.

He has begun with the constant points —the Book, the service of communion, the preaching of the Word—and has translated them into positive building form.

He has employed light and color; he has introduced a lifting quality; he has, in most cases, provided a setting that inspires the soul of a single worshiper in his meditations on a Tuesday afternoon as well as it exhilarates an overflowing congregation on an Easter morning.

His efforts may be clouded by some abstract form of glass or sculpture whose newness is still strange to our eye. Sometimes he disturbs us with his lack of concern about symmetry. His off-center cross may at first provoke us, but at least he succeeds in drawing our attention to the great symbol rather than having us accept it as merely a pretty part of the architectural pattern. His use of brick and metals may seem at first a bit brash, but he uses them with the same degree of honesty that caused the Gothic builder to carve from nature—the stones from the quarries or the trees from the forests—for these were the modern materials available to his times.

Though still evolutionary, the great majority or worship centers of this current era seem to indicate that the builders have stopped and have asked themselves, "What do I believe?" Having answered this, they have tried to translate their beliefs into tangible form. Theology and architecture, as expressed by recently built churches, are closer together today than they have been in many decades past.

Christian Education

Christian education has been a motivating force in our religious building boom. It has caused much of our modern thinking. According to a report recently published by *The Christian Herald,* we had in this country, at the close of 1956, seven million more people going to Sunday school than attending public school. Excluding the private and parochial schools, according to its figure some thirty-one million youngsters were enrolled in public schools. Thirty-eight million were enrolled in Sunday schools. The ratio was staggering.

Figures are not yet available for 1957, but the indications are that the increase will be even greater.

With government aid and taxpayers' dollars and pressure from the local P.T.A., new schoolhouses have dotted every section of this country. This has been good for America, because it means that our youth of today will be mentally equipped to meet the complex problems that will be theirs tomorrow. It has been good for the church, for as these youngsters left their weekday million dollar schoolhouse even budget-minded boards of trustees and frugal members of the vestry finally admitted that church kitchens or boiler rooms were not adequate places to house classes of Sunday school.

No facet of Christian living has expanded in this past generation as has religious education. It was only a generation or so ago that going to Sunday school

meant being assembled in the auditorium to sing "Hear the Pennies Dropping," then to be returned to the vestry where dirty green curtains were drawn along a piece of piano wire to separate the various classes. Some of us won that favorite spot in the balcony where we could, by cleverly folding the Sunday morning calendar, make airplanes that we sent speedily sailing down onto the heads of the classes assembled below.

Today we have our crib room, our kindergarten, our primary department, classrooms for various age groups, youth parlors, recreational facilities, and the full complement of aids that make the church school an instructive and pleasant place to attend, not merely a duty to fulfill because of maternal insistence.

Our architectural efforts in this area have swung from one extreme to the other. In some cases we have attempted to copy the public school with its abnormal expanse of glass. In other instances we have slipped back to the basement cubicles which, while providing a physical division between classes, have not proved to be much of an advance over the old green curtains.

Our reasons for wavering have been the failure on the part of some groups entrusted with the planning for Christian education to recognize that Christian education finds its origin in the Christian home. The resulting architecture must distinguish itself from the atmosphere of the public school or the private kindergarten.

Ceiling heights, fenestration, appointments, color schemes, floor coverings rival in importance the external mass. Truly if there is any one part of our church plant that must be designed from the inside out, it is that area we devote to our educational program.

Over sixty cents of our church building dollar is being invested in new religious educational plants. An appalling number of them have been designed as a single-purpose, one-hour-a-week institution. The initial cost and continual upkeep have dug deeply into the current expense funds. Too much of our budget has had to be diverted from a program to provide heat and paint and the maintenance of normal repair.

Modern architecture has done much to overcome this financial handicap. With the flexibility of modern planning, the well conceived parish building has several uses for every room. The space that serves as a church school area on Sunday becomes an organizational room on Monday, a meeting place on Tuesday, and a multipurpose element for the rest of the week, without adding to the operating cost or detracting from its basic functional design. This recognition of the multi-purpose rooms for midweek activities is an awareness of our Protestant understanding of Christianity.

Fellowship

Protestantism's greatest contribution to man's increased conception of Christianity is the sense of the importance of fellowship. As evidenced by his architecture, brotherhood was only slightly appreciated by the Gothic worshiper. His presence in the monumental structure was for the sole purpose of attending mass. He paused for a moment of quiet prayer at one of the side altars of his favorite saint, then he left. There was no other religious facet that the physical limitations of the building permitted him to enjoy.

Contrasting with this, the little white church of New England, even in its earliest days, was the very hub of the community. Here you went to worship, there you attended town meetings and went to vote, here were held the open dish suppers and the strawberry festivals.

From the time of early colonial days the Protestant church has continued to expand its sense of Christian fellowship to the point where, here in 1958, we find ourselves as much concerned with the Golden Age group as we are with the kindergarten, as much concerned with the appropriate meeting place for the Young Married Couples Club as we are with the large fellowship hall for church suppers, as much concerned with the youth parlor, replete with its television set and juke box and coke machines, as we have been with the area for our sewing circle.

Our Protestant fellowship has created a new and expanding program. Our new architecture is being designed to accommodate it. As modern man expresses his convictions he sets new standards—standards much higher than those demanded by any previous generation. A good part of his church building dollar is being spent to attain them.

This returns us to the question, "What are we getting for our church building dollar?" I believe that we are getting what we want, or at least what we think we want. Every single set of plans prepared by an architect, whether he is experienced in church work or not, must survive the test of approval by some church building committee, and eventually, the blessing of the congregation, before the lines on the blueprints are translated into actual building form.

When we spend as much as a billion dollars a year for new religious buildings, can we be content with architecture for our church that is a mere structural solution? Must it not speak to us in convincing spiritual tones? But are laymen willing and ready to assume that responsibility? Do they think of their physical church as a direct reflection of the religious traditions and beliefs of the congregation, or are they sufficiently content so long as the over-all plan incorporates some particular pet design they have in mind?

Preparing laymen for the responsibility of building is our challenge for tomorrow. Your future building committees will not be made up with the local plumber or carpenter, or even the civil engineer, who has been chosen for his technical knowledge. Your future building committees will consist of those individuals who know the present and the projected program of the church. They may not know the difference between a two-by-four or a bar joist; waterproofing and laminated trusses may sound like synonymous terms; but this lack of technical jargon is unimportant if they know what they, and the congregation, want to achieve.

Let us hope that their first question will not be, "How much will it cost?" For too long we have been entering upon our church building programs with the attitude of "how cheap" and not "how well" can we build.

Yes, during 1958 we will spend one billion dollars for new religious buildings. It is a sum far greater than has ever been spent before. With this staggering figure there is bound to come a complacency, a confidence that we are building well, a natural feeling that we are doing all right. Yet, have you looked at our national budget recently? Have you witnessed how the Russian Sputnik has caused the juggling of our economic thinking? What has been your reaction to the forty billions of dollars for military defense? Our American people have demanded that. There has been no question of how cheap we can do it, or even any assurance of what we are going to get. The frenzy of protecting our physical well-being seems not to be measured by a mere dollar sign.

For every guided missile, or misguided missile, that we fire or attempt to fire we spend one million dollars of our taxpayers' money. For every atomic submarine that we launch we double that amount. For every new weapon of destruction we cheerfully approve the expenditure of additional millions, because such investments supposedly protect us against the possible onslaught of godless Russians.

What a difference we seem to make in the importance of our physical and spiritual well-being! The average new Protestant church costs less than $200,000. It serves as a church home for six to eight hundred members. It serves as a source of Christian education for three to four hundred youngsters. It exists as a spiritual center for an entire community. For the cost of one misguided missile we could build five such church homes. For the cost of every new weapon of destruction we could provide scores of new spiritual centers that would advance the awareness of God and the importance of the brotherhood of man.

We are getting a lot for our church building dollar, but when weighed against the other side of the ledger, are we getting enough dollars for the building of our churches?

A SWITCH IN

Aldersgate Methodist Church

Warrensville Heights, Ohio

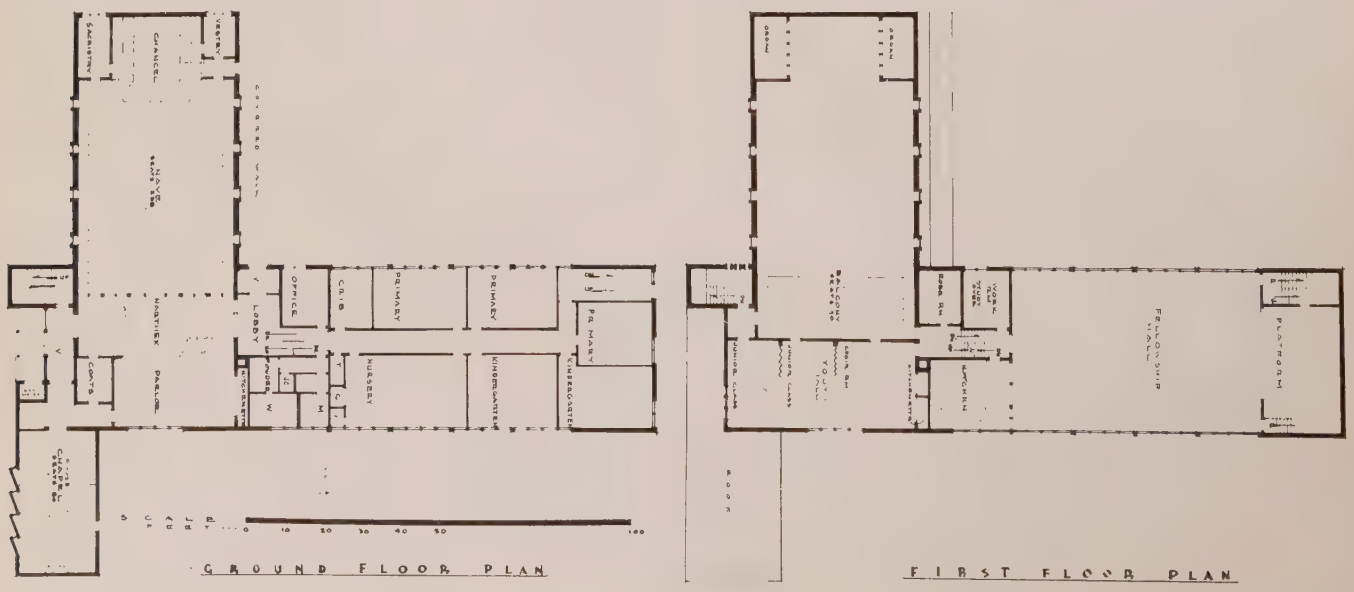
Damon, Worley, Samuels and Associates, Architects

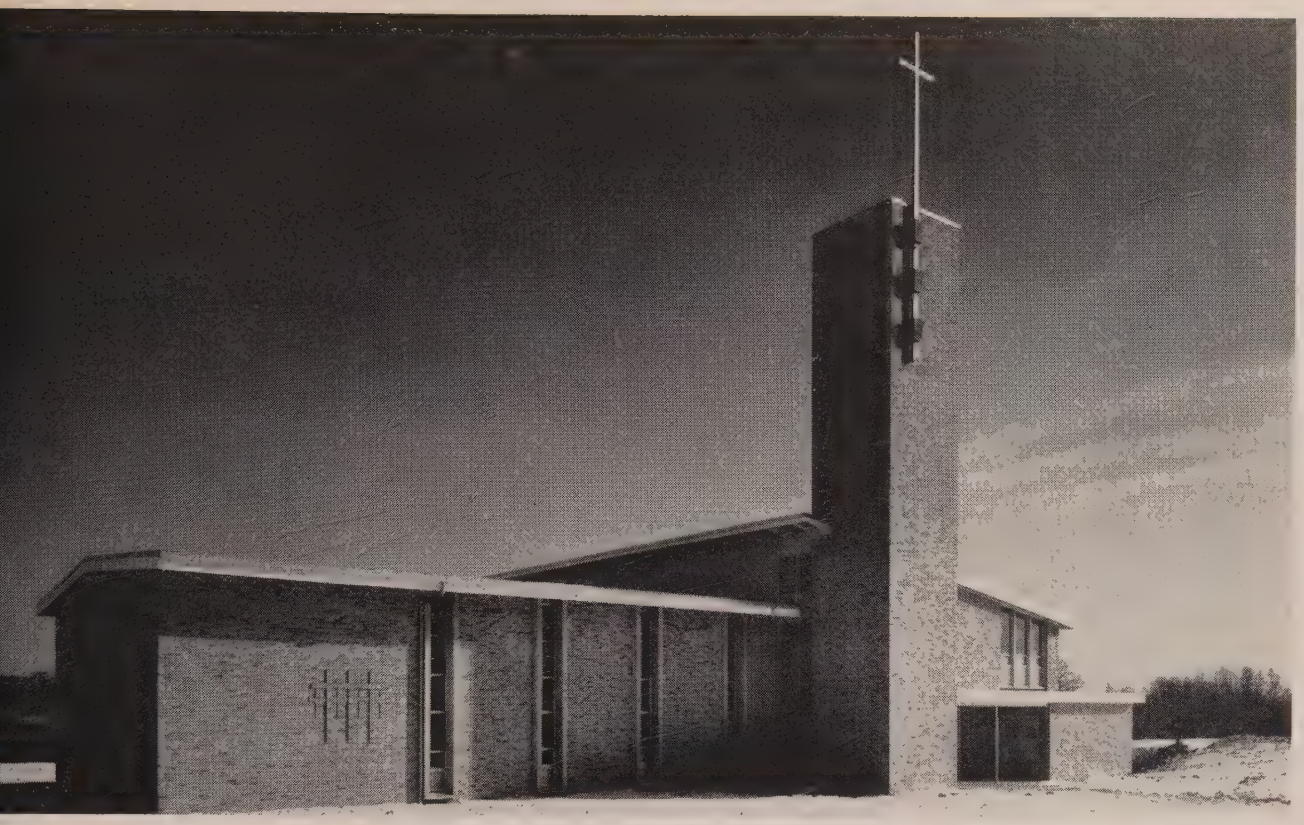
Area; 15,000 sq. ft.—Cost per sq. ft. $17.35

Some years ago the building committee of the Aldersgate Methodist Church of Warrensville Heights, Ohio, voted unanimously to proceed with a Georgian styled structure, though the architects, Damon, Worley, Samuels and Associates of Cleveland had urged upon it the advantages of contemporary architecture. On the basis of preliminary drawings in the Georgian style, a fund-raising campaign was engaged in. A year later, after the existing edifice had been sold, and the campaign completed, some members of the committee gave further thought to the contemporary, as prelude to the preparation of working drawings. Remembering that the architect had told them that contemporary was cheaper to build and to maintain, they asked the architect to prepare an alternate sketch using the same floor plan.

A comparison of the two approaches is in order. The contemporary design called for the same number of seats in the nave, and the same number of students in the educational wing, yet the total cubage was reduced from 283,00 cubic feet for the Georgian to 235,000 cubic feet for the contemporary; thus a saving of 48,000 cubic feet. Further, the Georgian, with coved plaster ceilings, cornices, elaborate woodwork and spire, would have cost much more per cubic foot. An estimated $72,000 was saved in the switch. Future maintenance costs were reduced too, for the woodwork and the spire would have required regular painting.

Although the contemporary design was subsequently accepted on the basis of eco-





MIDSTREAM

nomy, the people are well satisfied with its beauty, form, symbolism and color. And so they must, for the church must not be an anachronism. Former styles, reflecting the culture of days gone by, are costly in our present day, and do not speak to the relevancy of religion to contemporary culture. Though some newer styles may jar those who love traditional form, these people must come to realize that economy can be a matter of Christian stewardship. If it is possible to create form which has beauty and meaning out of contemporary materials and architectural and engineering discoveries, then by all means we must do so, or run the risk of using wastefully the substance placed in our hands by our creator.

Aside from economy, the best of contemporary can stand on its own. There are always "sports", dead-end spurs, in any creative age. Our age has them. Some contemporary work is probably monstrous. But the best achieves what it sets out to do, which is to provide a place for meaningful worship, for fellowship, for education. In this it is far ahead of a half a century ago, when beauty was shunned and worship consequently was sterile.

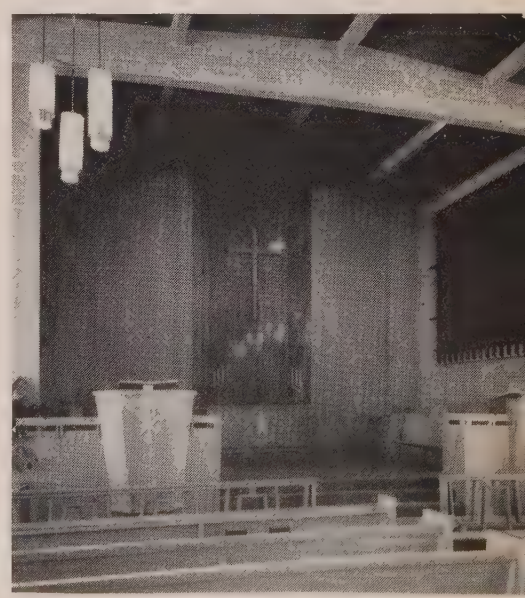
The objection is sometimes raised that we need ties with the past to maintain our balance. I think that it is significant that those churches which have the strongest traditions are in the vanguard in experimenting with new forms. In these new forms they attempt fresh interpretations of time honored truth and symbolism. Because they have a strong and original tradition, they can safely experiment without losing identity. Those who merely copy, on the other hand, may well confuse the form with the essential truth which the form tries to express, and consequently may be more adrift and unrelated to their origins than those who break cleanly with the outward expression in order to tie themselves more firmly to the truth behind the expression.

D.F.S.

Left: Narthex screen with scattering of stained glass panels.

Right: Reredos of colorosa travertine; woodwork of white-filled Philippine mahogany and red mahogany.

Furniture of white oak, walls, quiet blue-green, ceiling darker bluegreen.



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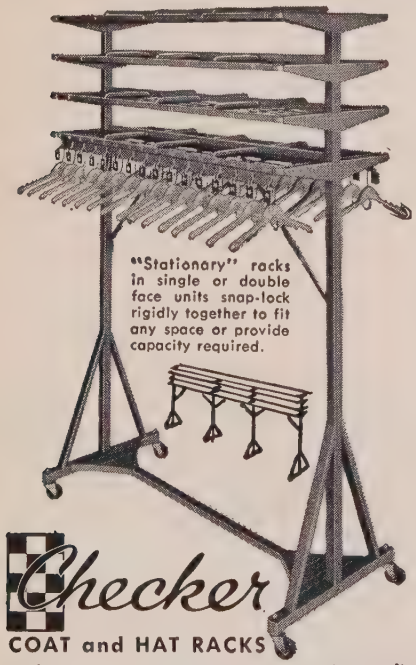
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Write for Bulletin CK-33

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Don't Be a Bungling

Culver Heaton

The church-building program in America faces a two-edged sword in the form of a constantly rising cost of construction and a constantly growing need for church facilities.

On each new project, the architect faces a committee which has requirements twice those that can be met by the budget available. The committee doesn't need an architect. What it needs is a genie! Since there are a limited number of these available, the better solution seems to be a businesslike approach to the problem. Both parties must understand their duties and obligations. Starry-eyed committees should not be seeking architects in ivory towers. Beautiful, worshipful, economical structures are built by talented architects working with sensible committees.

The Mephistopheles who tempts all building committees is "cost per square foot." Committees use this phrase as brightly as though they were saying, "Good morning," but to each person it means a different thing. Let us consider what this subject of cost includes. Starting from the site preparation and excavation, it goes up through the foundations, floors, structure of walls, roof, ceiling, wall finishes, electrical system, heating system, painting, ornamentation, masonry work, sculpture, to the final washing of the windows.

Each one of these items is highly variable. For instance, what finish do we mean when we say concrete floor? For 15c a foot we can acid-stain and wax it; for 25c a foot we can cover it with asphalt tile; for 75c a foot we can put down a cork floor; for 80c a foot, a rubber floor; for $1.00 a foot, a good grade of vinyl; and for $1.50 you can have a fine grade of carpet. From 15c to $1.50 per square foot on the flooring alone! When you say that building costs so much a square foot, each person on the committee has a different idea of what is involved, and proceeding in such a manner can result only in misunderstanding. From the architect's point of view, this is professional suicide.

I heard recently of a project that had an ample budget of $600,000. When the bids were opened, the low bid was over $1,000,000. How can this state of affairs be prevented? The answer is simple: Know what you are talking about; know what everyone is talking about; finally, get them all to agree, and then proceed in a businesslike manner.

It is my belief that an architect does not design a building. The architect and owner, through teamwork, produce a successful building, and the preliminary design is a good place to start. If you ask the average owner what he wants in a building, he will say, "The moon, if it doesn't cost too much." In other words, he is not prepared to answer your question intelligently. Ask the contractor how much a building is going to cost and he will tell you to decide what you want; show him working drawings, and he will tell you accurately. This is much too late. The committee and architect need this information in the first design phase to avoid the disaster mentioned above.

Procedure

In my experience, I have found it satisfactory to proceed as follows:

1. Prepare a site analysis before the prelimary drawings are undertaken. The purpose of this is to masterplan the entire site in general terms.

2. Establish on a superficial basis a unit cost for each of the elements, explaining carefully to the committee that this is not the detailed cost estimate; its only purpose is to make the committee realize that the three buildings they are talking about are going to cost $300,000 instead of the $150,000 they actually have to spend. This is the proper time to start to be realistic and concentrate on those elements that are actually within its budget.

If any committee members are still under the impression that an architect can reach into a pink ethereal cloud and bring down a beautiful building, served on a silver platter, now is as good a time as any to have the rude awakening. With this

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Mr. Heaton is an architect of Pasadena, California.

—some suggestions for smooth careful procedure in planning and execution.

Building Committee

resolved, the committee is ready to get down to business.

3. Following the site analysis, the preliminary drawing should be started on the adjusted program. During this stage of the work every element of the design is carefully considered and reconsidered until all the teaching, recreational and worship elements of the program are incorporated into the plans.

During the preliminary drawing state the architectural design of the exterior and interior of the building is carefully worked out, and the materials of walls, floors, and ceilings are determined, and problems of heating, ventilating, and lighting are resolved. Upon completion of preliminaries we have all the information regarding structure and all the materials chosen, without, of course, the working drawings with which to build.

4. At this point it is imperative that a detailed cost estimate of the entire project be prepared. The undertaking of such a breakdown of materials and equipment involved in the job will require an early decision on their type and quality, and will take the committee from the area of broad generalities to an area of recorded specifics.

5. The resulting estimate, in all probability, will be too high, but is not this the proper time to find it out? No expensive working drawings have been prepared, no embarrassing announcement has been made to the congregation, and all the factors of the estimate are in writing so that the committee can analyze each of the parts that make up the total estimated price.

6. Now the committee is in a position to participate as a member of the designing team. Each element of cost estimate can be scrutinized in relation to the cost of the whole project. The member who previously insisted on gold doorknobs throughout will probably agree that such knobs are required on the front door only. This example is a little facetious but no more improbable than some of the requests actually made. Experience has taught me that nothing will make Christians out of a building committee faster than showing them the total of a cost estimate. From that point on, "cooperation" is their middle name, and the materials and details that were indispensable a short time before suddenly take on a new look.

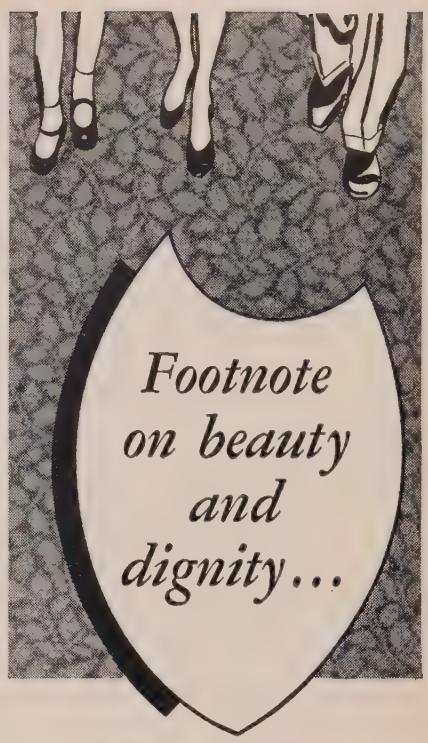
The following example from my own experience will illustrate what this awakened spirit of cooperation can accomplish. The original demands of a particular building committee resulted in a cost estimate of $110,000. The announcement of this total cost hatched a spirit of cooperation, and, after one session with a red pencil, the estimate was revised to $96,000, and a second examination brought the same project down to $87,000. At this point everyone knew what each had in mind, and when the final estimate was approved all were delighted with the facilities provided, and were even more delighted when the actual contract price came in within $150 of the estimate.

The completed preliminary cost estimate has two main parts:

a. The tabulation sheet on which are recorded the thirty or forty trades which make up the job, and the adjusted total for each after the committee's final revisions. A factor of five percent should be added to cover the contractor's overhead and a factor of profit added. A contractor is entitled to a ten percent profit, but, under the heat of competitive bidding, this is often reduced to six or seven percent. The sum of all these figures represents the estimated contract price.

b. The second and basic part of the estimate are the take-off sheets for each of the trades listed on the tabulation. Here, the number of yards of plaster, paint, and carpet are recorded and priced for quantity. The number of square feet of brick, concrete, tile, and asphalt paving are enumerated, and all the other trades and services as well. All these facts are down in writing for the committee's approval, thus avoiding later misunderstanding.

7. At this point a wise architect will require written authorization from the



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building committee which will state the buildings authorized for working drawings, the estimated cost, and the date of the preliminary drawings' final approval. This businesslike precaution is a final check to avoid misunderstanding, since, if the authorization is wrong, the committee chairman will not sign it, or the architect will not accept it, depending on who is confused.

8. The architect now begins the preparation of the working drawings, with the cost estimate constantly being examined by the draftsmen and engineers involved to see that the work they are doing conforms to the committee's approvals. The building committee continues on the design team by checking the working drawings during their preparation and finally approving them for bidding purposes.

It is only fair that the reader realize the problem that faces the estimator. Actually he is trying to outguess scores of subcontractors several months before the working drawings and final bids are prepared. The high and low bids turned in by the contractors will probably vary as much as twenty-five percent even though they are prepared from working drawings that were studied carefully over a three-week period and after consultation with scores of subcontractors. Each of the contractors is convinced before opening of bids that his bid is low. Naturally they do not undertake three weeks of work for fun. Yet there is often a large percentage of people who expect the architect, working months in advance, to out-guess all the contractors who, in the end, cannot outguess each other.

Of course, a factor of variance must be allowed in the committee's figures. In all probability fifteen percent is as realistic as possible. Often building committees are apt to insist that the architect's estimate be identical with the successful contractor's bid. The architect's answer to this suggestion is to design to eighty-five percent of the budget. Both the architect and committee will be ahead if they design as a team to hit the budget on the head, and then, if the low bid is slightly in excess of the budget, negotiate with the low contractor to arrive at a revised contract that equals the budget.

9. During construction of the building the committee can avoid costly extras by proceeding in a businesslike manner. It should be agreed by all members in advance that their discussions directly with the contractor shall be limited to passing the time of day. Any complaints or criticisms regarding the contractor should be directed to the architect, and, in turn, the contractor should be instructed that any complaints he may have against the owner be directed to the architect. Since fifty percent of the complaints on both sides are due to misunderstandings, many hurt feelings are thus avoided, and fair adjustments for the remaining questions can be accomplished in a spirit of mutual respect.

10. Mutual respect can be accomplished best by fair architectural supervision. All must learn that when the contractor is right he is right, and when the owner is right he, too, is right. Contractors who believe the myth that architects believe the owner to be right, right or wrong, and owners who believe that all contractors are villains are both outdated. Fair treatment of the contractor will gain a valuable ally on the owner-architect-contractor team.

11. Since the design process never stops, it is wise for the committee to allow itself a nominal contingency factor in excess of the contract price for changes and improvements that may become apparent as the work advances. It is imperative that any such changes be negotiated by the architect, and a change order prepared. This should be signed by both the owner and the contractor before the work is commenced. Thus the committee will always know its total obligation.

12. The building committee must keep in mind that they are stewards of the church's money and that they should be businesslike at all times. Even if they conduct their personal business affairs in an informal manner, they must be account-

able for their decisions as a building committee. Each meeting should have carefully kept minutes, and each decision should be the result of a vote. Informal relationships with contractor and architect should be avoided. I do not wish to imply that a building project is an unhappy experience, quite the contrary. But it is wise to remember that from preliminary drawings to completion of construction it is a long period of time, and that "familiarity breeds contempt."

Preparing the Congregation

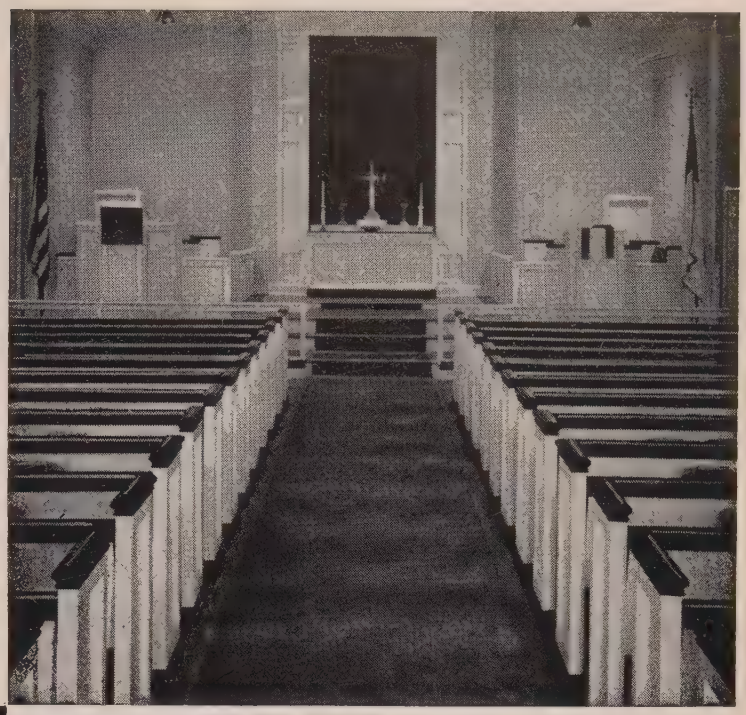
There are two other points that will make the whole operation run more smoothly. First, it is naive for a committee to believe that a congregation can assimilate in a stilted thirty-minute presentation what has taken the architect and the committee three months of painstaking effort to conceive. A congregation can best be brought up-to-date by the presentation of a series of color slides, often in the form of cartoons, which develop, step-by-step, the problems that have faced the committee. On one job, although a seven-acre site was available, a large group in the congregation was convinced that the church should be built on the corner. In the presentation of the preliminary drawings it appeared that the architect was agreeing, but as the cartoon slides unfolded the future use of the adjoining land it was clear that the traffic and congestion would make the corner an undesirable location. In succeeding slides each of the problems was resolved so that in the end, when the actual committee recommendation was presented, preconceived opinions were forgotten, and the congregation was ready to give fair consideration to the committee's proposals.

Competent Advice

Secondly, before any committee would invest $100,000 in securities, a careful investigation would be made of the resources and the future of the stocks under consideration. Proper counsel and competent financial advice would be sought, and the decision would not be based on prejudiced opinions.

Likewise, in the design of your church, do not plan for 1925 (as you remember a church when you were a student in Sunday school), nor for 1950 (as you remember it as a teacher), but plan for 1980, since our hope is in the future. Respect the counsel of your architect, as he is aware of the evolution that takes place in the construction industry and in the science of education.

The architect seeks, as you do, a worshipful, effective, and economical church plant, and he has the ability to visualize the final result. When this is achieved, you, too, can see the success of the project, and his professional future will be assured by your approval of his creative efforts.



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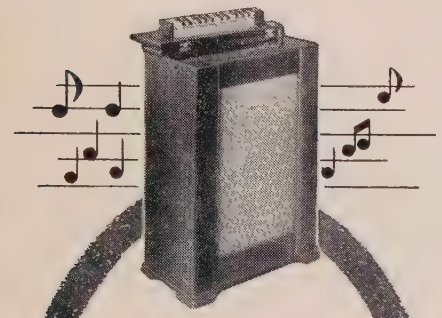

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—a children's sermon

God Loveth the Clean

John Schott

"I'm sure all boys and girls love a circus; I know I do. Some time ago when the Greatest Show on Earth was in town I went down to the grounds to watch the workers put up the tents and get things in order for the opening performance. I was especially interested in a group of about one hundred boys who were helping to fix the seats. They had been promised tickets to the afternoon show, and on those terms were glad to help With a terrific amount of shouting, and what I considered unnecessary noise, they chased up and down the aisles slamming the seats into place. They did three times as much work as a group of men would have done; they were having a grand time, and I enjoyed watching them work.

But then I saw something which disappointed me terribly. After all the seats had been put into place, one of the workers brought a huge bag and said, "Get going boys, and pick up all the pieces of paper in-between those chairs". The boys literally stopped in their tracks. I could almost hear them saying to one another, "Does he really mean it? What papers? Where are they?" The place was covered with filthy newspapers and wrappings, but for some reason these boys could not see them. This man, unfortunately, like so many of your fathers and mothers, had made a bad mistake; he failed to realize that children, especially boys, for some reason or another can't see dirt, and if they do see it, they like it.

Harry was just that kind of a boy. His room was always a mess. No sooner had his mother cleaned the room when Harry had his clothing, toys and baseball equipment scattered all over the place. Something had to be done. His parents, therefore, planned to have him spend the summer with his Uncle Jim on the farm.

Harry, of course, enjoyed this immensely. Even though he always seemed so tired when he had to get up and go to school, yet on the farm he would bounce out of bed at 5:30 in the morning, eagerly make his way to the pasture, bridle his horse, and ride out to bring the cows home for milking.

Before long his uncle pointed out to Harry that if he did not want his horse to get sick he had to take good care of the stable, cleaning it out very carefully each morning. His uncle also encouraged him to make the horse's harness shine by highly polishing it every day. Harry came to see that when the harness sparkled, the horse seemed very happy and pranced about so much better.

But Harry learned another very valuable lesson that summer. Down the road about two miles was a farmhouse which was a sad looking affair. The family had been careless. The house needed painting and repairing, the crops were poor, and the horses were so thin that the neighbors thought it was cruel making them haul such heavy loads. There were also two boys in that family who never were dressed up. On Saturday nights the people could easily tell where these boys were sitting in the motion picture theatre. But more than that, they had dirty minds, and all the better boys and girls would have nothing to do with them.

Harry had learned two very valuable lessons from that summer's experience on his uncle's farm. But those same lessons can be learned any day by a visit to the circus grounds. In the horse tent men work all day long keeping their horses clean. They don't want any dirt around; they don't want any infection or disease to get started. So also is it with the performers. These acrobats, jugglers and clowns are clean living individuals. They can't have dirty minds or habits; that's taking too great a chance. Dirty habits and a dirty mind attract things which are unpleasant and harmful. No wonder a famous writer long ago said, "God loveth the clean".

Readers of **Church Management** will be sorrowed to learn of the recent death of Mr. Schott, a contributor to our columns and a reviewer of books. He was the associate minister of the Swarthmore Presbyterian Church.

New Choir and Organ Music

Readers who use the annual choir and organ music recommendations which appear in our July Directory issue will doubtless recall the works of Mrs. Alice Crane Williams. Mrs. Williams advises us of the publication of new compositions which will be of interest:

In the Cathedral: Organ Suite. 1) *Vox Celestis;* 2) *Meditation;* 3) *Vox Humana;* 4) *Grand Choeur.* $2.50.

The Way, the Truth and the Life: an anthem with a contralto solo. Will be released in October.

Further information may be obtained from Mrs. Williams, 4109 Bushnell Rd., University Heights, Ohio.

The Right Use of Authority

Robert W. Moon

One of the worst things that can happen in a church is to have the laymen saying, "The minister says we can't do that," or, "The minister says we have to do it this way." Though the minister in situations like these is often quoted out of context, the fact that he is quoted at all may indicate a failure in the proper use of authority.

It is a persistent problem for some of us. Most churches have by-laws and rules of procedure which outline who has the right to make decisions and give orders in many phases of the church's work. Still there are large areas where authority is not carefully defined. There are also many areas where, even though the minister or some other official of the church has authority, he ought not to use it.

Let's take a look at four propositions that can help us use the authority that is ours properly.

The More We Have, The Less We Use

The first proposition is this: *We ought not to use all the authority that we have.*

There is a theory that you don't need road manners if you are a ten-ton truck. A familiar corollary is that you don't have to be right if you are the President. Another corollary is that if you are the minister, then your decisions should never be questioned. This is known as throwing your weight around; and neither the truck driver, the President nor the minister is liked for doing it.

An executive of one of our public utilities who is also an active Methodist layman said recently, "The more authority you have, the less you use." There comes to mind the picture of an army sergeant loudly barking out orders to a handful of men. He has very little authority, yet he uses all of it and more to control the lives of the men under him. On the other side is the general quietly and gently administering the whole army. If a general and the executive of a public utility don't use all the authority they have, neither should we ministers.

I'm not talking about preaching and teaching. We are told that Jesus "taught them as one who had authority." So should we. We should preach and teach with all the conviction and authority we can muster from our study and our experience. But we ought not to administer the church that way.

For example, we may have the authority to set and define programs for Bible classes, a mission study project, or a series of Lenten lectures. A minister can do the work, make all the decisions, announce the dates, and expect people to come. But a minister who operates that way can get a long way from his people. On the other hand the minister who shares the planning and the decisions with others will profit from the ideas, the participation, and the understanding of his people.

Again, a minister may have the authority to tell the youth fellowship what their program will be. There may be only a few who would question the minister's authority to make those decisions, but many would question his wisdom. He would be cheating the young people of the opportunity to learn by doing, and cheating himself of an opportunity to learn what young people are thinking about.

Once more, a few would question a minister's authority to select his secretary or his associate minister. Yet the minister who shares this authority with appropriate officers and committees discovers that better decisions are possible as others share their perspective with his.

As I think of the areas where I have been reluctant to share authority and slow to include others in on decision-making, these appear to me now to be ones where I felt insecure. If we do not have confidence that our decisions will stand up in the free forum of discussion where they can be questioned and debated, we are tempted to throw our weight around. This is not good for the minister or the church.

In a well-organized church few decisions are up to the minister alone and most of those few the mature administrator will choose to share. He will not use all the authority that he has.

Have Policies Carefully Established

Secondly, *we can reduce decision-making by having policies properly established.*

It was the practice in one church to have a committee of the Board of Trustees meet every time there was a request by some group to use the building. This was expensive in time and energy. Then the Board of Trustees spent parts of several meetings drafting a policy for the use of the building and of church equipment. This policy statement was confirmed by a vote of the Official Board. With this statement before her, the office secretary is able to answer most of the requests that come in. The Trustees are consulted only on unusual requests.

Many churches face a similar problem with the questions that arise in connection with weddings. What music can be sung? Is an interview necessary before the wedding? May an "outside" minister perform the ceremony? The time and energy of secretaries, ministers, musicians, and others are conserved when there is an approved policy statement that can be quoted.

One church has a "Policy Book" that gathers together the policy decisions of the various boards and committees of the church. The material is arranged topically and is adequately indexed. It includes a record of policy decisions regarding use of the building, loaning of church equipment, employment policies, rules to guide the nominating committee, etc. It records the body establishing the policy and the date it was established. With a book like this before her, the office secretary or any officer of the church can answer most questions with authority. She can say "This is the policy." The minister and other officers of the church are freed from making decisions that don't need to be made.

When the Official Board or some other responsible committee makes a policy decision, care should be taken in the formal writing of it. It should be (1) clear decision, care should be taken in the formal writing of it. It should be (1) clear enough to be definable, (2) obvious enough to be understandable, and (3) reasonable enough to be defendable.

Persuasion instead of Commands

Thirdly, let it be noted that *persuasion*

Mr. Moon is minister of the First Methodist Church, San Leandro, California.

is better than commandment. It ought not to be necessary to say this, but it is.

I heard about a minister recently who said, "I'm going to tell the board they can take it or leave it. They have my resignation if they don't like it." Surely this is not the way a leader leads.

Or note what happens when someone tries to quiet a group of young people by shouting "shut up." Most group workers have discovered the effectiveness of holding up two fingers. This is the symbol that I am quiet and so is the person beside me. The results are far superior to shouting.

Threatening or shouting can produce a kind of conformity, but it is dirtied by resentment. It cannot produce understanding or loyalty. These are produced by persuasion and not by command.

Ministers are in a very vulnerable spot here. There is so much danger of ego involvement in our program work. A minister can get so emotionally involved in a proposition that he is unable to let go of a bad idea with poise and dignity. Often we discover that the person who needs to have his own way and needs to dominate a group is a sick person. He has to be healed of his ego sickness before he can be effective as a leader.

"The manager must succeed not through the authority of position, but through the authority of knowledge." This statement from an article by Harry Arthur Hopf[1] is one that speaks to ministers as well as industrialists. We are being urged to achieve our goals not by throwing our weight around but by demonstrating the wisdom of our proposals. The mature leader, then, is one who is able to permit the objective consideration of issues confident that in a free discussion bad ideas will be beaten by better ones.

Someone has pointed out that we have the choice of seeking power *over* people or power *with* people. It's an easy choice when we remember what Jesus said to the Zebedee brothers: "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. Not so shall it be among you; but whoever would be great among you; must be your servant."[2] Or remember what Francis said to the Pope in *Blessed Are The Meek.* The Pope had told Francis that a sinner will never be converted "unless a sword dangles over his head." Francis replied, "It is no conversion, whatever is brought by sword . . . It's fear. And our Lord wants none to be afraid and forced."[3]

Fremont Older was the fighting editor of a famous San Francisco newspaper during some of the stormy years of the city's history. He waged many campaigns for honesty and integrity in government. Near the end of his life he was reviewing the ineffectiveness of some of his efforts to clean out graft and corruption in high places. He said, "Facts win crusades. If I were doing it over, I would remain cool. I would let the facts talk for themselves. But in those days I didn't know as much about human nature as I do now."[4]

A minister ought to know enough about human nature to know that persuasion is more effective than command. As Butler put it,

He that complies against his will,
Is of his own opinion still.

Bishop Kennedy affirms that "there are few experiences so personally frustrating as to command a man who must obey you and yet to know in your heart that he despises you."[5]

We ministers are called not to be rulers but leaders.

Define Responsibility

Here's our fourth proposition: *We ought not to make decisions we don't have to make.*

The minister, for example, should not make decisions that are the proper function of the commission on education. Nor should the Official Board make decisions which are more properly made by one of its subsidiaries. I attended an Official Board meeting once where they spent some time trying to decide whether the Sunday school rooms should have Christmas trees in them during the Advent season. They decided after a while that this decision should be made by the committees responsible for the educational program of the church.

Much time in many meetings could profitably be saved if the provinces of committees were carefully defined and the channels of authority known and used. It is so easy to by-pass persons and committees who ought to be responsible, and it is dangerous to do so. I know of a wound in a church fellowship that festered for months just because the minister made the mistake of consulting only one of the co-chairmen of an important committee.

As Chester Barnard puts it, "The fine art of executive decision consists in not deciding questions that are not now pertinent, in not deciding prematurely, in not making decisions that cannot be made effective, and in not making decisions that others should make."[6]

These four propositions are guidelines that can help a minister or any executive in the proper use of his authority and his position.

[1]Quoted in *General Electric Manager Development Guidebook* V. p. 8.

[2]Matthew 20: 25f. R.S.V.

[3]Zoffia Kossak, p. 230. Roy Publishers, 1944.

[4]Evelyn Wells, Fremont Older, Appleton Century, 1936, p. 375.

[5]Kennedy, *The Christian and His America,* Harpers, 1956, p. 110.

[6]*The Functions of the Executive,* Harvard University Press, 1947, p. 194.

A Real Roundtable Discussion

Recently I attended a Governor's Conference on "Problems of Public Education" that was patterned after the White House Conference. This system of discussion brought forth so many individual ideas that I asked myself, "Why don't we use it in our church organizations?"

It would be especially effective for an all-church meeting called to discuss the needs, adjustments, and problems that concern the whole church. Selected leaders of the many inner organizations of the local church would be included.

This was the program. Twenty-four round tables were set up for ten members each. There were three topics to be discussed, and the leader for Topic I was listed first on the discussion table assignment sheets. The ten people at each table were selected to represent a cross-section of backgrounds and organizations.

Two key-note speakers introduced each topic with a five-minute talk. One represented education; one represented the laity. Then forty minutes were devoted to roundtable discussions on this subject. Mimeographed questions were given to each member in order to stimulate ideas, though they did not necessarily have to be followed.

The original leader of each round table lead the first discussion after the group had appointed a scribe to record their fact-finding. At the end of this first period, these facts were gathered up to be compiled in a final summary. This was presented at the close of the day's activities, as well as mimeographed and sent to the delegates at a later date.

Following the key-note speeches for the second topic, each round table elected another leader from the ten, not the first leader and not the first scribe. Also, a second scribe was selected. And a third leader and a third scribe took charge of the last topic.

This meant that by the time the three topics had been discussed, six of the ten people at each table had either been a leader or a scribe; of the 240 persons present, 144 had actively participated in this way. Six key-noters and three summarizers had spoken. An amazing amount of material was uncovered in record time. In fact, timing played an important part in the procedure.

A last feature that pleased all delegates was the roving photographer. He took pictures of each of the twenty-four round tables as they were busily at work. When the summaries were mailed to each participant, a picture of his table was included.

Shirley E. Pellock

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Future

(continued from 23)

What should a church look like? To many, it instantly conjurs the soaring attenuations of gothic, with its pointed arches, gargoyles and spires which point toward heaven.

But this is not, as one might at first glance believe, a characteristic brewed by the nature of the architecture itself. Rather, it is the result of the mind's capacities for thought associations: black and white, salt and pepper, love and marriage, church and gothic. This is an acquired thought pattern generated through association.

It may be well to remember that the first gothic buildings were rejected as being unsuited for church use because they were too bold, too strange, too new.

The term "gothic" itself was a derisive one, applied in an attempt to ridicule the new "style".

A Christian who may have spent his life worshipping in a romanesque basilica in Italy during the middle ages would have failed to attach any ecclesiastical significance to the strange new pointed arch monsters he could have seen if he had been suddenly transported from Italy into France when gothic was in flower.

What should a church look like? Is a colonial-Georgian chapel on the top of Mount Popocatepetl any less churchly than it is in New England? I believe it would be so for most people, because of its sense of inappropriateness in relation to its surroundings. But would it be, in reality, any less acceptable than a romanesque basilica on Madison Avenue or a pseudo-gothic brick church in Pittsburgh?

It seems to me that one of the obvious principles of judgment which should be dispelled is the idea that buildings are necessarily in good taste if they are colonial, and in bad taste if they are modern.

In a fairly recent book called *Churches and Temples* I have noted this rather pertinent quote: "In our country taste has too often become synonomous with a safe and uniform mediocrity."

It was just 12 years ago that I previously had the privilege of speaking formally to the Guild when we met in New York City.

At that time I told the story of the man who had invented the first automobile, known in those days as a horseless carriage.

At last it was complete and ready to drive away, except for a masterful finishing touch which the inventor felt to be necessary to make the ensemble complete.

The dash board looked entirely too bare, as compared to its horse-drawn prototype. He therefore added a buggy-whip socket, on the theory that a carriage should look like a carriage, irrespective of whether or not it was horseless.

The parallel which I drew likened the psychology behind this move to that which prompts a building committee or an architect to apply buttresses to a steel framed building in an attempt to make it look "gothic".

The buttress has the same relation to a modern building as the buggy whip socket had to the first automobile. That is, none at all!

It represented man's subconscious rather than his conscious effort to cling to the familiar forms of the past after the need has disappeared.

Can the buggy whip socket really be defended because it was "traditional"? You see now I am about to enter into dangerous ground, but I do so only with an inquisitive mind.

Not many architects, and especially this one, are equipped to speak on theological matters. However, we have had some ministers who have spoken to us concerning architecture, and I must admit, in an often poignant fashion, so I will be bold enough to pursue some thoughts which are not wholly architectural.

Religious Objectives

If architects are to design churches properly we must first know the religious objectives which lie beneath the surface.

The eddies and currents above are confusing. We seek the direction of the flow of the stream below.

My first question to you—and it is only a question—concerns the collective emphasis which you may wish to place upon "tradition" as you seek to express your current religion in its architectural envelope. Each age subconsciously and ultimately makes its own tradition. It borrows from the past and builds upon it to form what will be looked upon as tradition by coming generations.

As architects, we believe we should seek to express denominational roots in appropriate fashions if it is desired. Calling attention in pictorial or sculptural or other form to the events which were germane to the creation of the particular branch of the Christian faith or to major steps in its history are important to those who follow. An evaluation of the relative stresses upon Christian ecumenicity as related to emphasis upon denominational variances is a matter for individual appraisal.

There is, however, some danger if we fail to recognize a certain fluidity in the nature of the traditions which have grown around historical events. Doubtless, this is a regenerative process whose proper control may be a measure of denominational metabolism.

It is obvious that this control should not rest in the hands of the architect, even in a small degree. Perhaps some of you feel it cannot, and does not.

With this I disagree. In some 25 years experience as a church architect or in re-

lated fields, we have too often found ourselves without sufficient counsel, or with confused counsel, as to the basic objectives of the congregation or denomination as it formulates a program for building.

Fortunately there is a growing awareness on the part of many of the leaders of our denominations as to the need for a deeper and more philosophical approach to theology as it affects, and is affecting, ecclesiastical architecture.

Many churches have established bureaus of church building whose advice is of considerable help to the architects. But these bureaus, at least in my opinion, are often grossly understaffed, and their effectiveness is impaired because they have no "depth of field" in the clergy at large. They often, of necessity, must accomplish almost super-human tasks in effecting an appropriate liaison between the architect, the minister, the building committee and the department.

Not long ago a Methodist minister pointed to a Greek symbol on one of our pulpits, and asked if I were sure it was completely "Methodist". Are there any symbols which are "Methodist"? I do not know, but I would like to.

If Methodists, and others, are using symbols—and they are, in increasing numbers—and if these symbols are to have some relation to the specific denomination as I think they should—then this problem should be studied on a broad scale by theologians and perhaps by interested laymen and architects.

Certainly no one wishes to design a chancel as the result of the expression of stereotyped formulae, for this would produce sterility. The forms should grow from the people, the clergy, and the parish church, but they must grow intelligently, not blindly, lest the weeds displace the flowers in the ultimate garden.

Now, there seems to be a feeling on the part of many building committees that all questions of immediate moment which pertain to current theological needs and their architectural implications have been determined by higher authorities, and that all they need to do is to obtain the formula and apply it to their particular situation.

This is scarcely factual, or, if it is factual, desirable. The vital church springs from the grass roots of parish needs, from religion in practice, from small and great challenges in individual churches and they cope with particular needs and derive a solution.

It further springs from the thoughtful clergymen who do not act, or should not act, as prophets, nor as oracles, but as catalytic agents in precipitating the spiritual need of their constituents as they work together with others.

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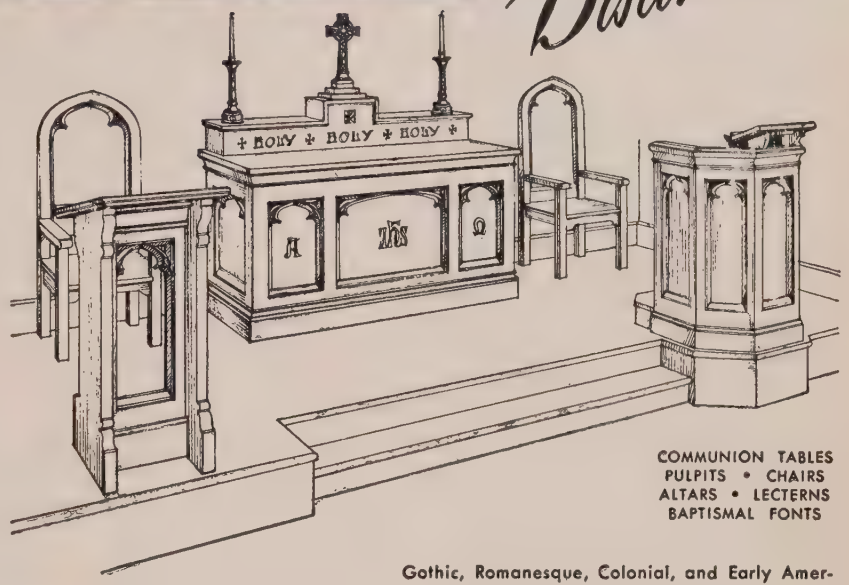

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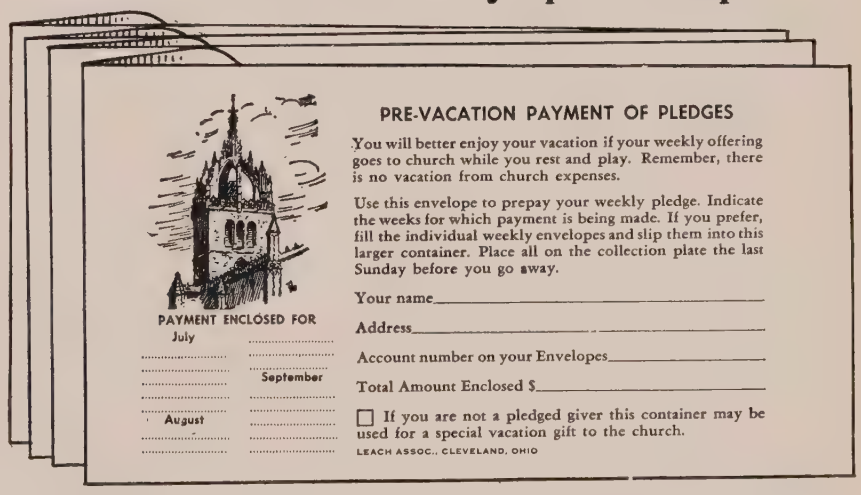
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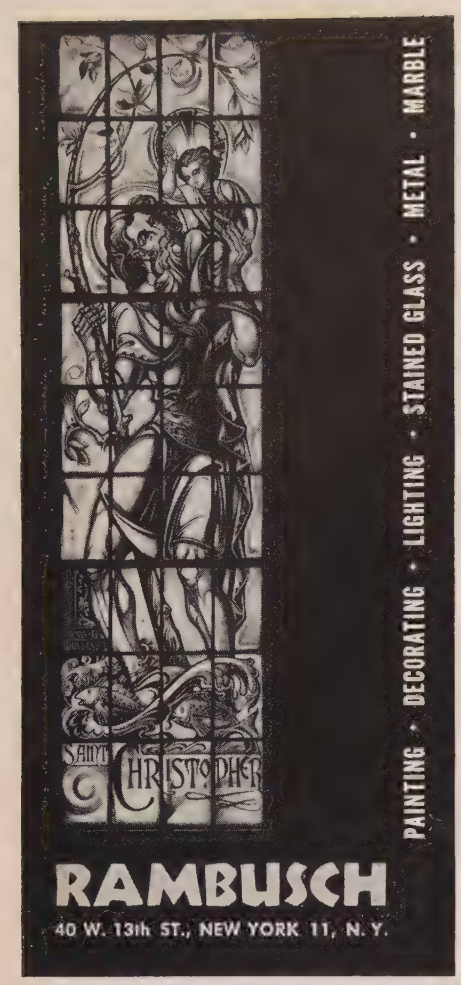

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many of which are beyond the average comprehension.

This has bred a change in ecclesiastical pursuits, and a change in the form of the church to accommodate them.

Contemporary Church for Contemporary Need

It appears to me that we, as architects, should seek to design contemporary churches for contemporary needs. This is a suggestion for self-analysis on the part of each denomination and congregation, led by the clergy, in order to seek a program which, although influenced by tradition, expresses this tradition in terms of current needs.

This is not a plea for the abandonment of tradition, but it is a suggestion that we should seek the spiritual nature and physical demands which created the forms. I bring before you the question as to whether or not any architectural form or arrangement should be copied if the need which generated it has long ago disappeared.

Is it possible that the accent should not be as much upon tradition as upon the philosophies which created the traditions, and the implication of these philosophies as related to present day religion?

It would seem to me that traditions are valuable not because they have become sanctified through use or abuse, but only as they serve a useful purpose as a tool in administering the Lord's work in today's, not yesterday's, universe.

Marvin Halverson, writing in an excellent book called *Religious Buildings For Today* states his belief that "God continues to speak his word in the language of each new age. . . . . The restoration of spiritual health to present day society involves the restoration to the church building of the symbolic and formative role which it once possessed in man's common life . . . . much as an age may try to disguise itself, its real nature is disclosed because architecture is the most social of all the arts. Architecture therefore is one of the most significant indices of the spiritual climate of an age.

Building and Program

"The church . . . . is a family, a people, a community called into being to serve a purpose . . . . . the nature of its life, its worship, its vocation and its function in the world demand altogether new approaches to worship and architecture . . . . architectural symbolism must arise from the church's life, and a building appropriate to it".

I believe that many would agree with these premises. We seem to be attempting to return to the monastic principle of groups of religious communities, at least in our larger churches, if we are to judge by the facilities which are offered.

Mr. Halverson continues, "corporate worship sums up all the activities and meaning of the church". This is doubtless true if we may interpret it in an extremely liberal fashion.

If we can think of "worship" only in the sense of obeisance to our God, his remarks would seem more specifically related to a wayside chapel than to a compound group of religious buildings and their attendant provisions for communal activities.

The picturesque white colonial meeting house, set alone in a grove of trees, and used only on Sunday by a minister who may have had little theological training, preaching to a congregation of uneducated farmers, is a far cry from the complex church plants of today, operated by a staff of twenty or more trained workers, who minister to sophisticated groups of worldly-wise constituents.

If these great groups of religious buildings are to become no more than glorified country clubs, there must be a growing awareness of the fundamental reason for their existence.

Certainly worship is a corporate part. But, in the modern protestant church, in terms of the proportionate number of square feet appropriated to it, it occurs to me that some re-examination of the true purposes of the church in our transcendent culture may be in order.

This in no sense even vaguely attempts to suggest a minimization of the im-

portance of worship but it does point to the necessity for appraising its relation to, and integration with, the countless other activities with which the church has become involved.

While American church activities are increasing many churches in England are, according to some reports, witnessing a decline in attendance, membership, interest and vitality. Perhaps at least some of this may be attributed to the lack of a strong Christian education program and the lack of stress upon creating a life pattern which has Christian living, through the church community, as a core.

As I understand the current wishes of your theologians who are guiding the destinies of your particular groups, you are asking us architects to provide not only a church, but a great setting for the conduct of a program which will teach a Christian way of life in its fullest measure.

An analysis of the character and scope of worship as it is related to the more secular activities of the church is an essential and continuing task of these joint meetings.

We are designing buildings for Christian fellowship. There is a danger that it could become more fellowship than Christian. While waiting for my train to come to this meeting, I picked up a copy of "Playboy". In glancing through it, in the midst of its typical pictures, my eye fell on the following question—"Does God really need that bowling alley in the basement?"

If the church can, through self-analysis, create an individual program, expressive of its own needs, and if the architect can express these needs, the banality of regimented conformity may be avoided to create a vital church which has been tailored to a living purpose.

In such a program it seems essential that a dichotomy of balance be established between the type of worship which is needed in an age of guided missiles and space ships, and the more secular activities of the church. If worship can be said to be the soul, it may be reasoned that it exists largely today in the body of Christian fellowship. Our buildings should reflect this union.

It is well to remember that no great piece of art or architecture can ever be a copy.

I am quite aware that no amount of self-hypnosis will transform a supermarket into the semblance of a church. What I am trying to point out in this great period of architectural flux is the necessity for an open-minded appraisal of some of the new forms you are encountering in your churches.

C. Harry Atkinson, writing in the current issue of *Protestant Church* has this to say:

"We are currently experiencing the birth pangs which inevitably attend the beginning of any new architectural experiment. This new cycle will doubtless pass through many changes. There will be excesses and undisciplined outbursts as it moves forward on its way to maturity. We can expect what we might facetiously call "Architectural Juvenile Delinquency".

"Many of the new architectural expressions will be disturbing to our complacency, and rightly so. Others may be so good as to invite our re-evaluation of their importance. Conceivably, some of us may be as far wrong in appraising the true worth of modern architecture as were those of past generations who resented bitterly the arrival of gothic. They called it crude, radical, pagan and barbaric.

"One authority in the sixteenth century even went so far as to say that it was 'a fantastic heap of spires, pinnacles and grotesque decoration lacking in the simple beauty of the classical orders'. Yet in due course gothic became one of the noblest architectural expressions of the religious and cultural life of Christendom."

"Another peek into our history books reveals that those architects whose efforts came to fruitage in one of the great styles of the past were not men who were satisfied to imitate the work of their predecessors. They did not 'wander through creation with their headlights on behind.' While they learned a great deal from their predecessors, they also saw the inadequacies, and courageously set about using their own skills, and technologies to improve upon what they had inherited. In a sense in their own day the so-called traditionalists were the modernists, the disturbing innovators."

In the swift metamorphosis which religious architecture is undergoing, we shall doubtless witness some unhappy structures in which architectural acrobatics will be married to ecclesiastical caprice to produce some unholy children.

These are the inevitable by-products of progress, the after-births which are discarded as man proceeds adequately to express the opportunities which currently surround him.

Some more or less traditional churches are still being erected and will continue to be erected. Frankly, I hope we will be privileged to cooperate with those who feel that such an approach satisfies their particular needs as they now see them.

It is my belief, however, that the stylistic revivals will become increasingly scarce as history embarks upon an oft-repeated pattern.

Everything that is good and true and beautiful has not yet been built. You, the public, and you, the clergy, will be the ultimate arbiters of the forms which will survive.

The church builds in a changing world.

History will, I believe, record these years as the beginning of the golden age of church construction. Let us turn our faces toward it.

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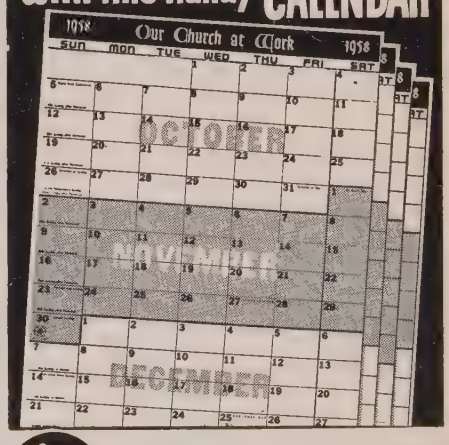

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Priming the Preacher's Pump

David A. MacLennan

"Is time really getting shorter?" If it isn't, where do all the hours and days and weeks go? Even if the post-Easter season provides a little more leisure (famous last words?), most of us lament or at least comment on how "tempus" does "fugit". Sunday passes and almost before we get our ideas crackling and our typewriters cracking for next Sunday, Time's relentless guided missile or rocket officer starts the "count-down"—seven, six, five, four, three, two, ONE—Sunday!

Our question was asked by a son of Arnold Toynbee, famous historian. Mr. Philip Toynbee says that he has a theory that time is getting shorter. He doesn't refer to the common impression that our own lives accelerate, or seem to accelerate, as we grow older. I suspect that what Philip Toynbee means is that compared to the workers of two centuries ago (he cites lexicographer Samuel Johnson who edited and wrote the whole of a weekly magazine in addition to composing his dictionary and other works and maintaining a social life which would make a modern, frenetic and frantic)—we get less done in the time we have. If we could believe that there has been a shrinking in our units of time we might escape the guilt-feelings which visit us as we survey the amount of work done. Why is it so? More distractions? Television captures hours we intended devoting to reading a book. Interruptions are the rule rather than the exception today. Is it because we tend to suffer more than our predecessors from emotional time-wasters? A preacher tells of a church member who thought neurosis and psychosis were two of the saints St. Paul mentioned in one of his letters! We certainly hear more about emotional factors. But we do not suffer from more inner demons than a man like Dr. Johnson who "suffered lonely agonies of apprehension that totally incapacitated him for days on end." That rugged and creative worker was plagued by fear of death and madness, being whipped by his anxieties far more than we are by our fears of atomic war and radio-active "fall-out."

Mr. Toynbee has an unusual explanation. He accuses what he calls "Our frightening lack of certitude" for our inability to produce more significant results. "We have questioned every value of the past," he writes in *The Globe Magazine,* Toronto, Canada. April 5, 1958) "and I feel sure that even the Christian writers of our time are involved in this profound and unlimited doubt."

For the Christian, certainly for the Christian minister, one element of the cure must be to recover our basic certitude that God is in charge of his world, that even as our "Father worketh hitherto" (John 5: 17) he continues to work, developing his creation, moving in myriad ways toward fulfillment of his purposes. There's a sermon here, and first of all for the busy, harassed preacher. Look below among the sermon seeds for further reflections on how to use the time we get.

* * *

Sermon Seeds

How Simple Can You Get? (A sermon for Trinity Sunday, June 1). Text—"But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glorification." Introduction: Distressed by the nonconformity of her son, an undergraduate enjoying his first course in philosophy, a mother came to me for counsel. "He's unwilling to attend our church any more," she said tearfully. He's arranged an appointment with a Unitarian minister because it's dishonest of him to participate in a church service, he says, where the doctrine of the Trinity is believed to be true." When I learned that he was a neophyte in both philosophy and theology, and "going steady" (if "steady" is the word when you are all "shook up") with a fine Unitarian girl, I assured the worried mother that her son might well think himself through to a more satisfying and mature religious faith. Meanwhile I hope that the youthful rebel will talk his problem out with me. I realize that his difficulties may not be intellectual entirely. But I am tempted to ask, with a smile of friendliness, "How simple can you get?" Why do you not discover for yourself why the church through its intellectual and spiritual leaders believed that the doctrine of the Trinity conserved profound truth concerning the nature of God? You may then reject the doctrine, which is your right as a Protestant. But at least you will realize that there is what Paul called "a secret and hidden wisdom of God", and a profound mystery surrounding the Great Creator and Governor of the universe and Lord of life.

(1) Trust in God may be simple, but the God whom we trust is greater than we can imagine. William Beebe, the naturalist, told of visits he made to another Roosevelt. At Sagamore Hill, the Roosevelt home, the two men would go out on the lawn at night, gaze up at the heavens, see who first could detect "the faint spot of light-mist beyond the lower left-hand corner of the Great Square of Pegasus, and then one or the other would recite:

> **"That is the Spiral Galaxy of Andromeda.**
> **It is as large as our Milky Way.**
> **It is one of a hundred million galaxies.**
> **It is 750,000 light-years away.**
> **It consists of one hundred billion suns, each larger than our sun."**

According to Dr. Henry Sloane Coffin who reported the experience, Beebe said that Mr. Roosevelt would grin at him and say: "Now, I thing we are small enough. Let's go to bed."

Such perspective restores us to our proper place as little children whatever our age or education. Such may have been the attitude of Christian thinkers who asserted that to think of God too simply

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Dr. MacLennan, who regularly conducts this column for Church Management, is minister of the Brick Presbyterian Church, Rochester, New York, and part time instructor in homiletics at Colgate-Rochester Divinity School.

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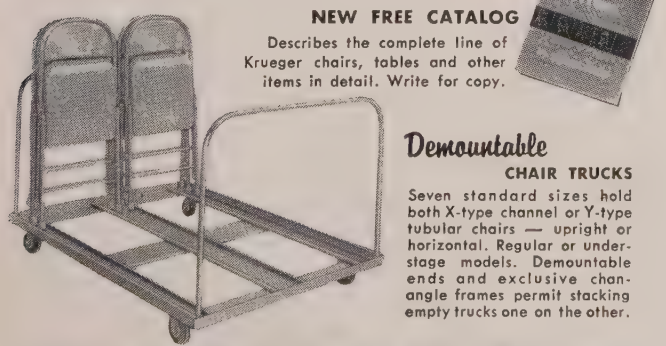

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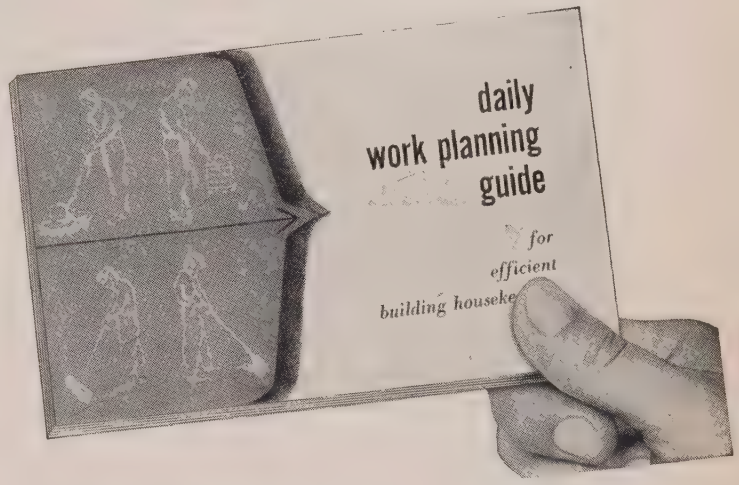

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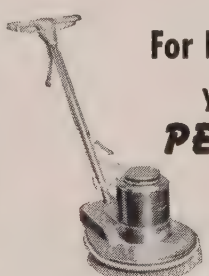

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was unworthy and untrue.

(2) On this Sunday in the Christian calendar, we do well to reflect on what is indeed the most unfathomable mysterious doctrine of the church, the doctrine that God is triune, three persons in the one Godhead. Too many of us who have real admiration and sympathy for what we call the Christian spirit, the Christian way of life, the ethics of the Master, shy away from the creeds and doctrines of the church. "Why does the church take such a reactionary attitude? Why do Christian preachers sometimes say that what we believe matters greatly? Isn't it the kind of person I am that counts, not whether I can dumbly assent to some involved creed?" Remember the song in the play *My Fair Lady*—"why can't women be like men?" Perhaps many would like a song, "Why can't the church be like us? Our creed is: just be kind and stick to the simple preaching of Jesus about love and kindness."

It matters what we believe about God. It matters more than what we believe about Russia, or Kruschev, or the Republican or Democratic platforms and personalities! Remember that Jesus was crucified not for teaching love and kindness in human relations, basic as these are, but for blasphemy. As another put it, "He was slain for his unceasing loyalty to just those fundamental doctrines which the world condemns us for believing." The Trinity will never be adequately rationalized. God accurately defined would not be the great God whom we worship and adore. But to believe that God makes himself known, has within his being that which is expressed by Father-Creator, Son and Saviour, Holy Spirit, life-giver and counselor, is much nearer the truth about God than to think of him as a vague benevolent blur, somehow making human hearts more tender and serene. (Here the preacher will take his own line in indicating what the church tries to teach about the nature and character of God).

(3) If you have a simple faith keep it, live in it and by it. But do not dismiss as inconsequential the effort of the main body of the church to keep what seems and indeed is a highly complicated faith. You drive a modern automobile. You may be in my category, woefully ignorant of the involved construction and operation of what lies beneath the engine-hood, and all that weaves around the chassis. But my driving and the fact that I have a car to drive depend upon technically trained engineers and other experts with detailed knowledge. It may be enough to sing, "Jesus, lover of my soul", or "O Master, let me walk with thee". But without the church insisting on the importance of what seem to be incomprehensible creeds, you and I would soon cease singing such hymns. Repeatedly in history, when numbers of Christians abandon or minimize the classical faith of Christendom, the so-called simple gospel deteriorates, and our faith becomes emasculated and weak. Of course Unitarians may be Christian—he that has the spirit of Christ is one of his—(cf. Romans 8:9). But theistic Unitarians would soon become non-theistic humanists, and members of our so-called orthodox communions would soon falter and lag in their witness and work for Christ if the church did not keep sounding the trumpet-call and marching-song: "I believe in God the Father Almighty, in Jesus Christ, His only Son our Lord, in the Holy Spirit, the Lord and Giver of life."

II. *Is Time Getting Shorter?* (or, "Where's the time gone to?"). Text—"Make the best use of your time, despite all the difficulties of these days. Don't be vague, but firmly grasp what you know to be the will of God." (Ephesians 5:16, 17—Phillips translation). Introduction—see introductory discussion of this article. Is an hour of human time actually the same length as a quarter of an hour 200 years ago? If it is, why do we accomplish so much less than we feel we should? Is it temperament? Is it our frenzied era? Is it because a five-day week for most of us (preachers excepted!) induces greater indolence? Or has Philip Toynbee a point in saying it derives from "our frightening lack of certitude", our questioning of every value of the past? Without deep Christian faith can a person really be

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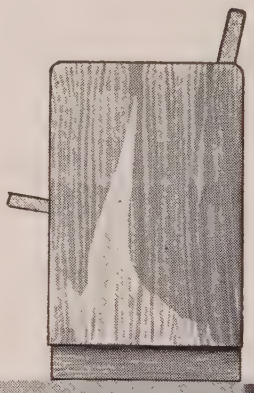

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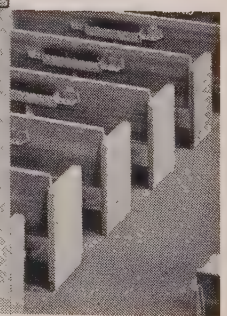

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"productive" in an adequate way? Work may not be our salvation, but the salvation of ourselves and our fellow-souls depends first on God's work on behalf of us, and our work as fellow-workers of God's.

Main points for a sermon along this line could be: (1) Recover your belief that God is, and that his purpose includes every thing we call a "spiritual value." He makes himself known through Jesus Christ, the truth he taught, the life he lived, the death he died, the resurrection he experienced. By his holy Spirit he leads us into the truth that life is sacred, not to be treated as trivial thing, that time is one of God's gifts, not to be killed". Recreation, play, sport, loafing may all be using the time profitably. But worship, witness to Christ, working for a more Christian society and world order are also on the agenda. (2) Budget your time. We are called to a stewardship of our days and years as well as of our money and ability. Do we "take time to be holy" to be whole, healthy in the inclusive sense? Do we make time for God? for those who need us, in family, in community, behind iron and bamboo curtains? Further insights may be obtained in a book published a few years ago by Ralph W. Sockman on using our time, (*The Art of Using*). (3) Live this day as if it were the only day fresh from the loom of God. If you knew that this was the last before the final whistle blew, how would you use it? In ways fire-eating revivalists missed, "Now is the day of salvation." (2 Cor. 6:2).

III. *In Orbit.* I owe this sermon idea to one of my most valued and resourceful friends. He has asked to remain anonymous! Text: "He went about doing good." Acts 20:38. Introduction—From Cape Canaveral to Moscow the phrase is "in orbit." When a rocket is "in orbit" it is in its rightful sphere. It has found its true center and it encircles the earth. (1) Jesus our Lord moved from the years of his preparation into his ministry where always he was "in orbit". He was in perfect relationship to the "center and soul of every sphere" (See Oliver Wendell Holmes' hymn "Lord of all being, throned afar") (2) He encircled the earth, although in his earthly life he never moved much further than a person moving within the boundaries of an area about the size of our state of Vermont. But today, he is "Lord of the world", and "Lord of all worlds." In Palestine Jesus encircled and affected for highest good a world of persons. There was nothing parochial or provincial about his life, his teaching, his death, his resurrection. (3) Are you "in orbit" (a) have you established relationship to the divine creative center by which our true life is sustained, empowered and directed? God is life's true center. By commitment, by trusting our whole self to his love and keeping we get "in orbit." (b) Are you encircling and touching for good the world of persons? How large is your circuit? Does it include the millions you never see but whom you may influence through your intercessory prayers, through your support of Christ's world enterprise? Do you shut out any group because of distate for their color, racial origin, political beliefs, temperamental oddities? (4) How do we get "in orbit"? Not by being "fired" by quickly extinguished fuel, but by the enthusiasm we catch from contact with Christ of whom an apocryphal saying said, "he who is near me is near the fire." By maintaining the spiritual glow. (See James Moffatt's translation of Romans 12:11). Where do we get this fire, how do we maintain this glow? In the Upper Room of personal devotion, scripture reading, public worship, grappling with the problems of persons today. Not just be going about, but by going about doing good in the grace and spirit of the Lord Jesus.

IV. *What Can you Count on?* or, *Is anything the Same?* Text—"I the Lord do not change"—Malachi 3:6 (RSV) The King James Version is even more effective: "I am the Lord, I change not." Introduction: "Never a dull lull" was a sign on a nightclub. It could be a sign over a church in one of our American communities. Dullness may invade, but few lulls where the status quo is maintained. Life not only marches on, but goalposts shift, boundaries are changed, that which we thought permanent proves transient. Not only antiquarians, timid souls and reactionaries, but every human being needs a certain amount of stability. Is there nothing that is changeless? Is

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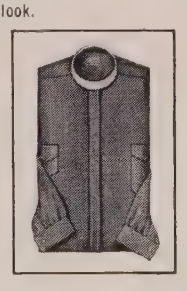

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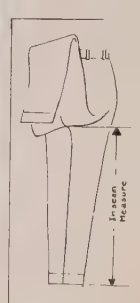

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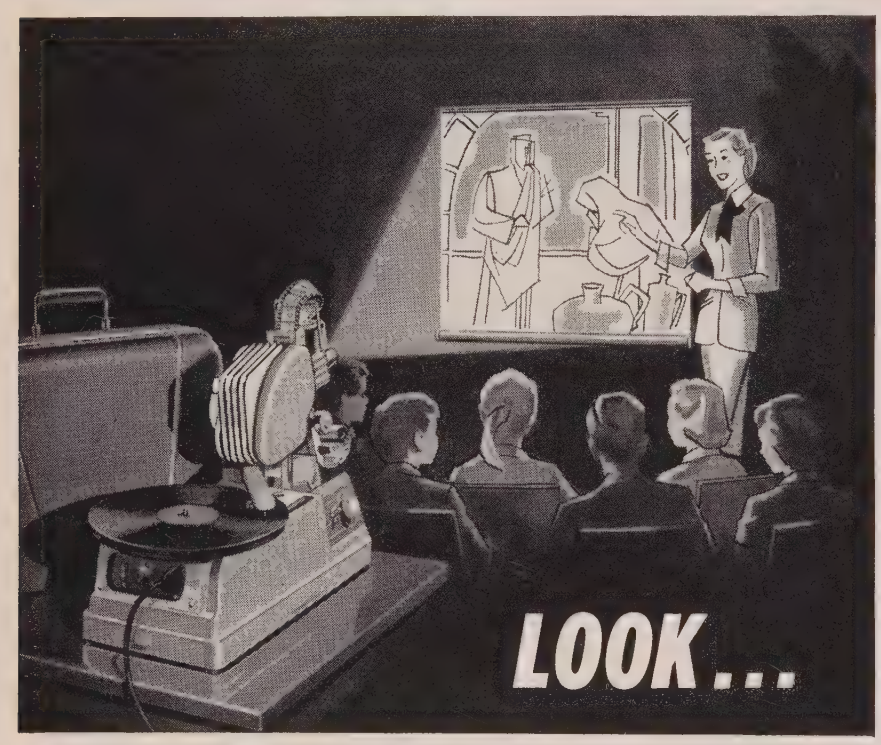
there any fixed point of reference? Without change growth would be impossible. This is a dynamic universe and God created it so. Nevertheless what abides? "Chance and change are busy ever" says one hymn. "Change and decay in all around I see" chants another. (1) God is changeless in his essential being and character. This is one of the characteristics of God. Unlike his creatures, he is eternal. "They shall perish, but thou shalt endure." Stars, planets, moons, earth, living creatures, everything is in flux, knows change. Here is truth on which to steady yourself when you feel everything spinning, and the foundations shaking ominously: God remains constant in his character. He is holy, righteous love. He is justice, beauty, goodness, truth. He who "so loved" centuries ago continues to love today and forever. (2) God's purpose remains changeless. His grand design is to save us to a life of complete health and usefulness, of peace and joy. Is not this salvation? "He shall not fail nor be discouraged." Divine defeat is inconceivable. "If we are faithless, he abideth faithful: he cannot deny himself." (2 Timothy 2:13). (3) His promise never changes. Still he says in a familiar hymn's words:

> The soul that on Jesus hath leaned for repose
> I will not—I will not desert to its foes;
> That soul—though all hell should endeavor to shake—
> I'll never—no never—no, never forsake!"

Nor does his power diminish or change. As David Livingstone said of God's perfect son, Jesus, his is the promise of a gentleman who never broke his word. (4) He who is changeless, from everlasting to everlasting the same in power, wisdom, love, goodness, is yet the greatest source of beneficent change. Times and seasons, the course of events, evil men's designs, and best of all our human characters and lives are changed by one who abides our Savior and our Friend. "O though who changest not, abide with me!"

V. *"In Spite of Everything."* Text: Hebrews 11:13-16. Introduction: Listen to a person reciting an experience. Often the phrase occurs "in spite of everything". . . . "In spite of." Dr. E. Stanley Jones has an inspiring chapter in one of his devotional books (is it *Christ and Human Suffering* or one of the pocket-sized manuals such as *Abundant Living?*) in which he rings the Christian changes on "in spite of." Here in the letter to the Hebrews the writer speaks of the pioneers who did not enter into the full heritage of faith. They were wanderers, nomads, never settling down. They were like so many of our junior executives and their families in North America, forever moving on—sojourners and often strangers. Perhaps they felt as did the writer of Ecclesiasticus 29:22-28, wistful, unrooted—"Better the life of the poor under a shelter of logs than sumptuous fare in the house of strangers." Christians are always en route too. We are on pilgrimage. We may not be homesick for our home, but it is forever beyond where we now are. But here are some reinforcing facts of the Christian pilgrimage gleaned from this passage in Hebrews:

(1) In spite of everything these pioneers of long ago never lost their vision and their hopes. They never gave up. They knew that it is better as Robert Louis Stevenson affirmed, to travel hopefully than to arrive. What about us? Are we supported by the unfailing hope of Christ's promise? (2) In spite of everything they never wished to go back. They seemed to know as Thomas Wolfe's novel-title declares that "You can't go home again" as far as an earthly shelter is concerned. Why do so many of us turn back too soon? Just around the corner may be heart's desire. Keep on keeping on, says the scripture. (3) These men were enabled to go on because they were haunted by the possibilities ahead. Travelers are haunted by thoughts of distant lands never seen. Artists, composers, creative writers are driven by what may be achieved. Said an old country farmer, "he that has something beyond need never weary." (4) In spite of everything God was not ashamed to be called their God. God loves the gallant soul who bets his whole life on God's word. The cautious, the man who plays it safe, is not the person to whom the divine admiration runs out. "Speak to the children of Israel that they go forward." "Forgetting the things which are past, I press on." It was because these old patriarchs were reach-



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Parson's Book(s)-of-the-month

Reaching People from the Pulpit by Dwight E. Stevenson and Charles F. Diehl is right down the center aisle of any church concerned with communicating the Gospel. Published by Harper & Brothers last month it is more than another book on how to preach. True it is a know-how volume, but it is the result of collaboration between a speech teacher and an outstanding teacher of homiletics. Respiration, phonation, articulation, resonation and integration are discussed here. Following the instruction and the ratings should make any preacher more adept in communication. A sub-title might be "how to listen." I would have assumed that one chapter headed "ministerial tune" would be "ministerial tone", what Mark Twain satirized as "our Heavenly Father voice." But a quick reading of this shows me why the authors chose the word "tune". I needed to read this chapter, and several others too! One of the best sections is the chapter entitled, "The Creative Moment of Delivery." Pungent, constructive, remedial in treatment, these fifteen pages constitute the essence of a term's work in homiletics!—Two closing chapters should be required reading for theological students preparing the preaching and pastoral ministry, and for those of us who may be veterans but also inveterate creatures of bad habits in sermon-delivery. When I began lecturing in homiletics at Yale in 1949 I could have used a book of this type; I will see that students in my courses at Colgate-Rochester use it this coming year.

Faith for These Troubled Times is a first book by one who obviously enjoys preaching the Good News of Christ and does it interestingly. This book is by Dr. Denson N. Franklin of Gadsen, Alabama. Human interest, humor, evangelistic concern, simple pictorial language characterize these sermons. Homiletics instructors might label the type of sermon favored by Dr. Franklin as "textual-topical." But the Word gets through, even if a theologian might find the style too "folksy", the anecdotes too numerous, the humor occasionally dragged in. After all, as grateful hearers of this preacher could testify, Dr. Franklin is not preaching to theologians but to southern Christians who want a simple, clear, interesting "talk" about vital matters. These twelve messages are as timely as this morning's headline, as relevant as a pastor who knows human hearts can make them. They reminded me of a remark made by a listener to one of Dr. Pierce Harris' inimitable sermons (The Atlanta preacher's topic was "Pigs, Possums, Porcupines and People"). During a burst of laughter after a homespun story told by Dr. Harris, this unknown layman leaned over to me and said admiringly, "That's what I call a corn-fed preacher!" Publisher is Fleming H. Revell Co. Price: $2.00.

Notable Quotes

. . . there are two phases to every true sermon—creation and resurrection. It has first to be created in the study; then it has to be raised from the dead on the first day of the week. This means that a preacher must take time to live his way back into that sermon on Sunday morning. We do not mean to master its outline and phrases merely, but to live himself into it—into its object and passion and into the moving reality of its truth . . . Stop trying to be so impressive. Let your message make the impression. It is difficult, if not impossible, to give two impressions simultaneously—that Jesus Christ is mighty and that you are exceedingly clever. Locating importance where it truly belongs—with God, in the Gospel, and in people—you are free to worry less about the impression you are making. Increased naturalness will result. Ministerial tune will no longer exist.—*Reaching*

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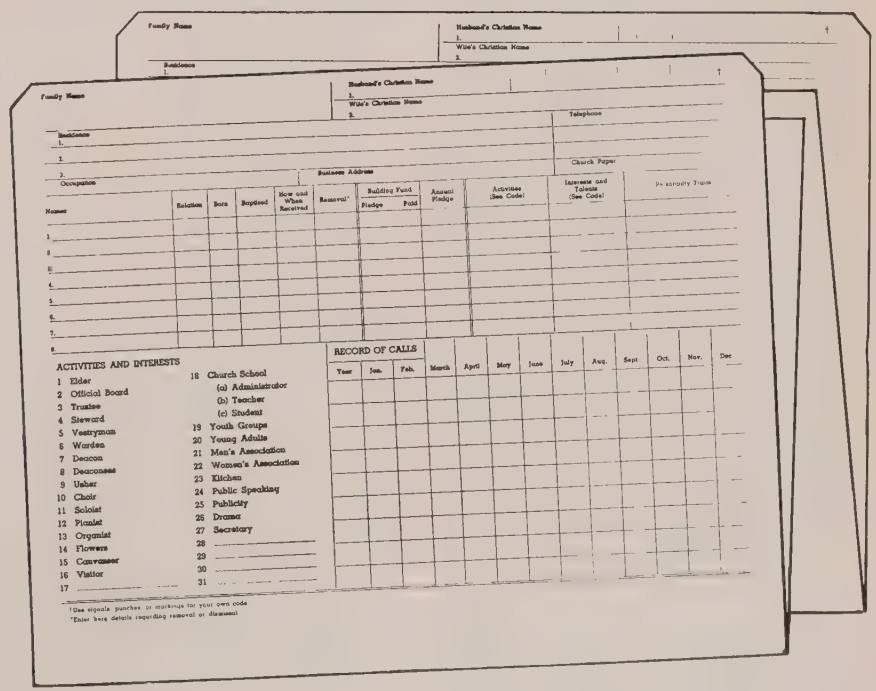

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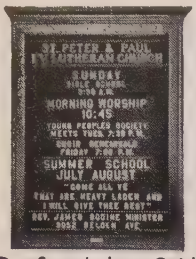

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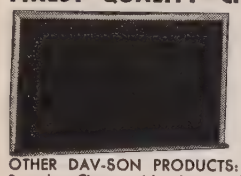

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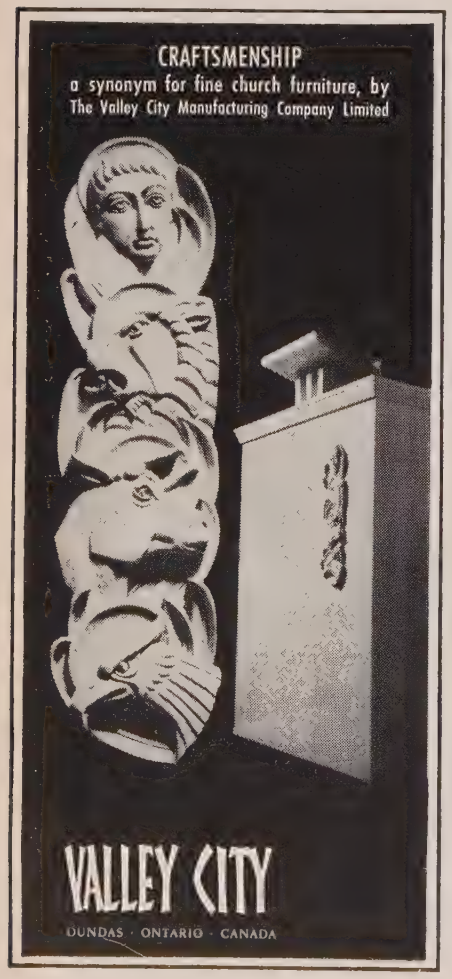
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People From the Pulpit, pages 57, 59.

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One day at a preacher's meeting we were making our week reports. One preacher got up and said, "This has been a terrible week in my church. Two of my stewards have died." Another preacher, who was quite a wit, stood and said, "It's always a bad week for me. I have twenty stewards who are dead and don't know it." —Denson N. Franklin, *Faith for These Troubled Times,* page 23.

- - - - - - - - - -

Is it (the United Protestant Church of Park Forest) a church, some ask, or is it a social center? One wife who was trying to explain to me why she didn't go to any church at all explained her feelings by referring to her child. "My little girl made a very shrewd comment," she said. "She had been telling me that she didn't want to go to the United Protestant Church Sunday School any more. I was asking her why. She told me, 'I don't want to learn about how Christian people live. I want to learn about God.'" This remark smells a bit of the parental lamp, but it succinctly expresses the objection of some Park Foresters. Between the two poles, between faith and authority on one hand and the social and pragmatic on the other, they feel the United Protestant Church has leaned to far toward the latter. "I told Gerson Engelmann that if the Catholic Church got wise," says one resident, "they'd send out a smart young Jesuit of the Monsignor Sheen type. If they did, I told Gerson, he'd better watch out, for half his flock would stray over the fence."—William H. Whyte, Jr. in *The Organization Man.* pages 411, 412. A Doubleday Anchor Book. Paper edition, $1.45.

* * *

Jest For The Parson

The story of the old man who was too lazy to live. "Eating was too much trouble and working was out of the question. His neighbors decided to go ahead and bury him, since he wouldn't feed himself. They purchased a casket and put him in it. Down the road went the strange funeral procession. A traveling salesman calling at the village store looked up and saw the procession. The old man sat up in his coffin and looked around as his neighbors bore him to his final resting place. The salesman asked the merchant what was going on, then rushed into the street to intercept the procession. He came up to the old man in the casket and said, 'You must not be buried now. I have a sack of corn I'll give you to eat.' The old man rubbed his chin whiskers and said, 'Is it shelled?' 'No, it isn't.' 'Then march on to the cemetery boys,' said the old man."—Denson N. Franklin, *Faith for These Troubled Times,* page 22.

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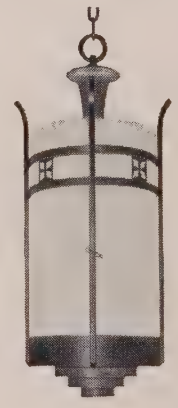

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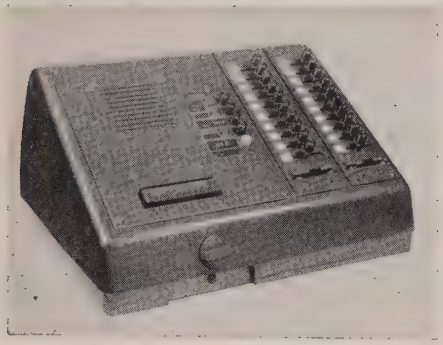

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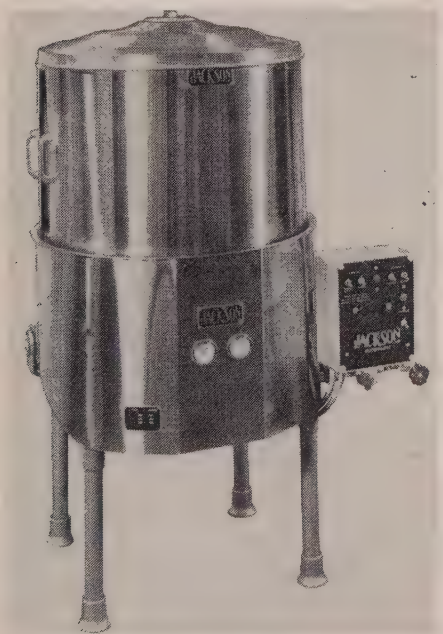

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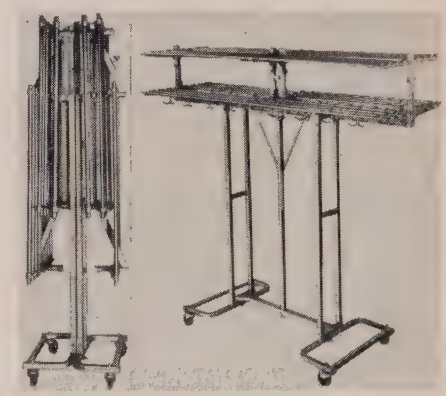

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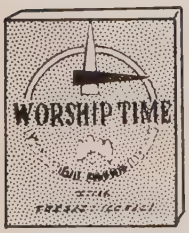

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Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.—Luke 4:40

These words suggest three great subjects.

The first is the beauty of nature. "See Naples and die," travelers used to say. Untold multitudes must have felt the same about Galilee, especially those who have been there when the sun was setting and the rapidly changing mountains were mirrored in the sea of many memories. That is all I can say about nature's background, but we shall do well to keep its glory in mind as we proceed.

The second great subject is human suffering. "All they that had any sick . . . brought them . . ." And what a procession it must have been! Luke has already told us of a man with an unclean spirit, or, as we should say, with some form of mental derangement. He has also mentioned Simon's wife's mother who was sick of a fever. A little later we read of a leper and a man who had been paralyzed. Luke himself was a physician to whom every case was a professional problem. To a Christian, who had heard so much about the love of God, it may well have been a theological problem also. And there were so many other cases that might have been cited, and altogether they seemed a contradiction to that environment of beauty.

In the center of the picture, however, is the divine healer, and he is our third great subject. Luke and his friends had done their utmost to relieve suffering, but even at their best they were only partially successful. Here was one who healed with a touch and sent the people away rejoicing. Once again we find ourselves face to face with the problem of miracles. There have been times when the problem hardly existed. A great spiritual teacher was expected to do mighty works, and that was that. It is not a pressing problem for some today. They believe in universal law, and with most unscientific dogmatism they say that miracles do not happen. You will not expect me now to go into all that. Enough for our present purpose to notice three things. The first is that these mighty deeds were prompted, not to draw attention to himself, but by deep sympathy. The second is that Christ's power was sometimes limited by a lack of faith on behalf of those in need. And the third is that in some measure he transmitted the same gift of healing to his followers. They were to go into all the world not only to preach but to heal the sick.

True To Its Commission?

Here arises a question that deserves serious consideration: Has the Church been true to its commission? About the preaching there is not much doubt. But what about the healing?

There are some who know the answer and do not hesitate to give it. I listened one day lately to one of the speakers on the British Broadcasting System. I can't give you her exact words, but the sense was that she was astonished—perhaps she said she was horrified—at the amount of time given to the trivialities of theology when there was so much suffering in the world. That made me stop listening and begin to think. What did she mean? Was she thinking of academic theologians, some of whom seemed to live secluded lives discussing scholastic niceties and writing abstract books for one another to read? If so, I could in some measure agree with her. There is a type of theologian against whom I have often been tempted to protest. In the Middle Ages they loved to argue about how many angels could find foothold on the point of a pin. At another time those who did not understand charged them with dividing the church and indeed Christendom over a diphthong. The layman is often content to leave them to their disputations today —when, for example, they are so engrossed in apparent trivialities that the essentials seem to be neglected. Even

Dr. Ballard, whose articles have appeared frequently in the columns of **Church Management**, writes from Linton, Cambridgeshire, England.

Frank H. Ballard

# of Healing

preachers who by their contact with the people ought to be kept close to the realities of life can sometimes waste time on comparatively unimportant matters. But the layman may be wrong in thinking that the things that appear unimportant to him are really trivial. Anyway it is a temptation not to the theologian only but to specialists generally. Perhaps it is one of the grave dangers of our times that so many people who ought to be leaders of thought are so immersed in the details of their own branch of learning that they cannot see the wood for the trees.

But the more I thought about the outburst of the lady speaker on the wireless the more confident I felt that she did not mean theologians in this restricted sense. I felt sure she meant that in her judgment Christian people in a world full of suffering were so occupied with their own institutions and so anxious to keep congregations together that they were blind to the clamant needy all round them. And again I was conscious of at least an element of sympathy. There are churchmen so intent on the maintenance of their denomination that they give the impression that to them their survival is more important than the salvation of men. And if it is true that we the members of the catholic church are so self-conscious that we have become indifferent to the sufferings of men everywhere, it is a terrible condemnation, for it means that we are failing not only the world but Christ himself.

But is it true?

It is true that the gift of healing as the early church received it from Christ has largely left us. There are still a few who appear to work miracles, but most of us cannot cure by touch, and even prayer sometimes seems ineffective. We may have deep sympathy. From time to time we help men in need into a peace that passes understanding, even perhaps to a position in which like Saint Paul they are able to glory in their afflictions. But more often than not when we go to hospitals or homes of sickness we are acutely conscious of our limitations.

Medical Assistance

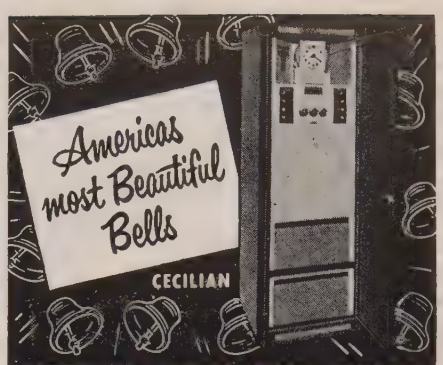
Yet in another sense the church is more effective in this respect than ever before. We must not expect everyone to read missionary reports—they are far too busy. But at least they ought to know the names and works of David Livingstone and Grenfell of Labrador and Schweitzer of Lambarene. We might even expect them to know something about Howard Somervelt who set out to conquer Mount Everett, turned aside to inspect missionary hospitals in India, and was so impressed by what he saw that he devoted his life to the tending of dejected men and women and children who had little hope of any skilled assistance. It was not merely the need of neglected natives; it was the fact that the call of Christ came to him again through their terrible need. And these are only four representatives of a glorious succession of Christian doctors and nurses who have laid aside personal ambitions that they may bring health and hope to millions. Anyone who begins to complain that the church is doing nothing to meet the mass of human suffering ought to study the facts of medical missions at home and abroad.

But this army of doctors and nurses would be the first to remind us that the healing of the body is not everything. Indeed they would assure us that there are many maladies that cannot be healed until you get to the heart and mind of the sufferer. The halt and the lame and the blind win a ready sympathy. What of the lonely and the spiritually perverted? What of the multitudes who have tried and failed and in their failure become the victims of despair? What of the frustrated and the men and women with split personalities and—not least—the hypocrite who does not even know that he needs a Savior? Such people are walking our streets in hundreds of thousands. They are often in our own families. And they are all parts of the problem of suffering. Who is to minister to them if the Christian Church does not? We must not boast too much. In spite of all the prayers and service of Christian people there must be multitudes untouched. But anyone who keeps close to the facts knows that many are helped and restored and enabled to face life bravely again. I repeat, we must not boast, for it is not our doing. It is the power of Christ still bringing health and hope to those with divers diseases.

He breaks the power of cancelled sin;
He sets the prisoner free.

Charles Wesley said it with conviction for he saw it happening. We say it to with equal assurance.

He speaks, and listening to His voice
New life the dead receive;
The mournful broken hearts rejoice,
The humble poor believe.



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THE PREACHER'S TASK AND THE STONE OF STUMBLING, **by D. T. Niles, Harper & Brothers, 125 pages, $2.00.**

Since the Lyman Beecher Lectures on Preaching have been delivered at Yale Divinity School annually since 1872 by many of the most famous preachers of the English-speaking world, any present-day lecturer has behind him the inspiration, and the challenge of a great tradition. This volume containing the lectures for 1957 in its background and approach is far out of the beaten track. As Dean Liston Pope informs us in the preface, the lecturer for 1956-57, unlike his predecessors, does not represent the American or British homilectical succession.

Daniel Thambyrajah Niles is a native of Ceylon and a Tamil by race. His heritage of Western Christianity can be traced back to his great-grandfather, Nathaniel Niles, who was baptized in 1821 as the first Jaffna Tamil convert of the missionaries sent out by the first Jaffna Board of Commissioners for Foreign Missions. Dr. Pope comments on the fact that even in this lectureship Dr. Niles has succeeded in being an effective evangelist and adds, "Out of his unusual background and through his exceptional gifts he brought the Good News in a way that made it fresh and new for those who thought they had known it all the time."

The idea upon which the general outline of the book is based is a group of letters, which purport to be written by a Hindu, a Buddhist, and a Muslim. Each one of these gives his main reason for finding it impossible to accept Christianity. Dr. Niles examines their objections and answers their arguments. This, though, does not mean that we have here a volume belonging to the field of comparative religion. Scholarly as the book is, it is by no means academic. In its own way it is rich in homiletic values. It is a prophetic interpretation of the Christian message and stresses the importance of its fundamental truths being given the right of way in modern preaching.

The second half of the rather long title is taken from Romans 9:33: "Behold I am laying in Zion a stone that will make men stumble, a rock that will make them fall; and he who believes in him will not be put to shame." The exposition of this passage is typical of the lectures in general which are replete with Biblical references, clearly explained and effectively used. *The Preacher's Task and the Stone of Stumbling* is a highly original book. In addition, it is constructive, stimulating and illuminating.

L.H.C.

DESIGN FOR PREACHING **by H. Grady Davis, Muhlenberg Press, 307 pages, $4.75.**

Since 1937 Professor of Functional Theology at the Chicago Lutheran Seminary, Dr. Davis has with this volume crowned a distinguished career as a teacher of the art of effective preaching. Both seminary students and older ministers (who have through the years become increasingly conscious of the difficulty of their task) will welcome and profit by this book. Its approach is "outstanding, even unique," as such an experienced preacher and teacher as Paul Scherer testifies.

It is not, of course, a book for simple reading. Rather it should be held in one hand, while in the other hand the reader examines some of his own sermons. He will be aided in this type of study by the fact that Davis has sprinkled his pages with quotations, summaries and outlines of numerous sermons, some by world famous preachers and others by seminary students.

Two other features of the book deserve special mention. One is the treatment of the sermon as a living organism—an idea that has very significant practical consequences in such matters as outlining. The other is in the chapter "Writing for the Ear", which calls attention to the often-forgotten fact that a sermon that reads well may not be effective for those who hear it (and vice versa, as every disappointed reader of sermon volumes knows). This principle is spelled out in helpful fashion.

Our thanks to Dr. Davis for this book.

J.S.

PRACTICAL STUDY METHODS FOR STUDENT AND PASTOR, **Donald F. Rossin and Palmer Ruschke, T. S. Denison & Co., 176 pages, $5.00.**

There are many specialties in the Christian ministry. Donald Rossin is a Lutheran minister. His inclinations run toward efficiency records. With an imaginative mind and a knowledge of church problems he has given many years of his life to improve the record systems and administrative techniques of the church office.

This volume is first of all a survey of some of Mr. Rossin's patented and copyrighted materials; secondly it is a thesis which gives reference material in the field which will be useful to the minister of the office secretary of the church. There are eleven general chapters. These are: "Stewardship of Time and Effort," "Portable Efficiency through the Rodex Memo Book," "Order out of Chaos through Classification," "Building a Reservoir through Vertical Filing," "Unlocking the Wealth on Bookshelves through Indexing," "Subject List Relative to Religion," "Library and Related Sources of Information," "Power in Periodicals, Papers and Books," "Sermon Mechanics," "Authorship," and "A Word about Paper."

The longest chapter is the one which discusses the mechanics of sermon making. All of the other chapters are assembled around this purpose. This is not a book dealing with membership records or financial records but rather it is limited to the work of the preacher and the pastor. Organization of library, clippings, vertical and other methods of filing make up most of the pages. Mr. Ruschke who is associated with Mr. Rossin in the preparation of the treatise, as a Lutheran minister has been helpful in the integration of the Rossin methods into the various churches which have found them useful.

We feel sure that a study of the volume will show you many ways of improving the hours you spend in reading, research and sermon preparation.

W.H.L.

A HISTORY OF PREACHING IN BRITAIN AND AMERICA, **Part Three by F. R. Webber, Northwestern Publication House, 682 pages, $7.00.**

This volume completes a very valuable history of Gospel preaching in the Anglo-Saxon world. Each era is given an analytical description, with particular reference, naturally, to its religious life and its pulpit leadership. This is followed by a series of helpful biographical sketches of the pulpit giants of the period under review.

This particular volume concludes with a 63 page essay on "Evangelical Preaching", though its content is somewhat broader than the title suggests. It is a chapter that would abundantly repay its thoughtful reading by any pastor and by the lay leaders of his congregation. It

might enable our contemporary church men to focus on truly important things, instead of "majoring in minors", as so many do.

While appreciative of the abundance of useful information contained in these volumes, one cannot but regret certain omissions. Some of these are presumably merely matters of personal preference, as when considerable space is given J. Gresham Machen (who was primarily a theologian rather than a preacher) while Clarence Edward Macartney is not mentioned. And even one quite unsympathetic with their theology cannot but wonder at a survey of twentieth century preaching in America that omits men like S. Parkes Cadman and Harry Emerson Fosdick.

But for all that, F. R. Webber's book (like his earlier volumes in the field of liturgics) is both a monument to his painstaking research and a valuable tool in the hand of any pastor.

J.S.

***THE MINISTER LOOKS AT HIMSELF,* by Wayne C. Clark, Judson Press, 135 pages, $2.25.**

Here is a book from which every minister could profit greatly. Written in a very easy and informal style it strikes at the center of the petty and often unconscious sins of which clergymen so frequently are guilty. It is, however, done in a very kind and understanding manner, for the author frequently mentions how even the great pulpit giants of years gone by like Charles Spurgeon, Frederick Robertson, Horace Bushnell, Alexander Maclaren have admitted falling prey to these same insidious sins.

The book is divided into seven chapters, the first six devoted to problems common to all ministers, namely, resentment, immaturity, inferiority, doubt, guilt and conceit. In a closing chapter entitled, "Coming to Terms with Reality", the author skilfully attempts to show how the average minister can make a proper adjustment to his life situation.

Dr. Clark has spent all of his years since graduation in the Christian ministry, and is at present the pastor of the Redford Baptist Church in Detroit. He therefore knows from first-hand experience of what he writes, and all those who read this book and apply his suggested techniques to their lives will discover them to be not only extremely practical but helpful.

J.Z.S.

***THE SERMON AND THE PROPERS* by Fred H. Lindeman (Vol. 1, Advent and Epiphany, 200 pages, $4.00; Vol. 2, Pre-Lent to Pentecost, 246 pages, $4.50) Concordia.**

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Presumably a later volume (or volumes) will treat the Trinity or non-Festival Season of the Christian Year.

J.S.

***WHO GOES THERE?,* by J. Wallace Hamilton, Fleming H. Revell Company, 154 pages, $2.50.**

Good sermons are good reading. This statement will be enthusiastically approved by those who have read *Horns and Halos in Human Nature,* and *Ride the Wild Horses* the two previously published volumes of sermons by J. Wallace Hamilton, pastor of the Pasadena Community Church, St. Petersburg, Florida. And this clientele of sermon tasters will be glad to welcome a third collection of Dr. Hamilton's discourses.

The sub-title of this book is *What and Where is God?* That the twelve sermons included in the volume are parts of a unified whole is evidenced by their titles, among which are the following: The Sovereignty of God, the Faithfulness of God, The Silence of God, the Love of God, and the God of the Living. The subjects may give the impression that the sermons are theological rather than practical. That they contain much deeply rooted, highly intelligent, spiritually constructive theology is undoubtedly true. It is equally true, however, that they have a down-to-earth practicality.

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L.H.C.

THE MAN WHO FEARED A BARGAIN, by Harold Goad Newsham, Abingdon Press, 125 pages, $2.00.

The fifteen sermons in this book come from one of the oldest churches in America. The author is the nineteenth minister of the First Church of Christ (Congregational) of Hartford, Connecticut, which was founded in 1632. Dr. Newsham is a native of England and before coming to America spent thirty years as a Congregational preacher in England, Scotland and China.

The title of this volume is that of its first sermon, and the subtitle is "And Other Sermons on Bible Characters." Perhaps some "sermon-taster" will be inclined to jump to the conclusion that sermons dealing with frequently used subject matter will necessarily be conventional and not particularly original. Such, however, is far from being the case. One of the outstanding characteristics of these discourses is their freshness and originality.

The title-text combinations are a convincing evidence of this. For example, the text of one of the sermons is from the parable of the prodigal son, "Make me as one of thy hired servants," and its title is The Man Who Preferred Slavery. Another arresting title is The Man with the Upturned Nose. Its text is also from a parable and consists of the words of the Pharisee, "God, I thank thee that I am not as other men." Of course, The Man Who Climbed a Tree was Zacchaeus, and The Man Who Dreamed and "beheld a ladder set up on the earth" was Jacob.

Now and then one of these especially original interpretations demands exceptionally careful reading, but each of the sermons is constructive in thought and rich in inspiration. They are so positively alive that they will definitely tie up with the practical, every-day problems of those who read them. Dr. Newsham possesses an outstanding skill in applying scriptural truths to the life of today.

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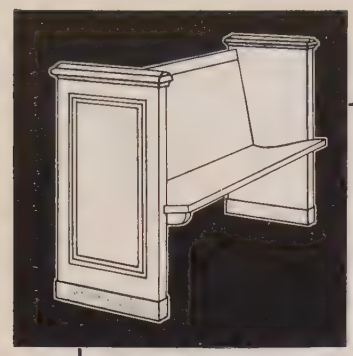

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H.W.F.

***AT THE FOOT OF THE CROSS,* Lenten Meditations, by an Imprisoned Pastor Behind the Iron Curtain, Augsburg Publishing House, 210 pages, $3.00.**

An anonymous pastor (for security reasons) writes 18 meditations for Lent, based on incidents of Passion Week. He gives the Biblical passage itself, then talks to his Lord as though sitting at the foot of the cross. All in the first person, these meditations reveal a thoughtful man who has refused to become embittered by his imprisonment. More, he appears to be a man whose leisure has helped him see far deeper into the truths behind the gospel stories than most of us do. Like others who have written out of long imprisonment, he goes to the heart of each passage, applying its truth to himself, then questioning its acceptance by Christians as a whole.

These are strange meditations, exceedingly personal, with none of the dramatic that one might expect from prison writing. But behind all his thought rests the certainty of his imprisonment, and the greater certainty of the freedom of his spirit before God.

H.W.F.

***A MONTH WITH THE MASTER,* by Archie Matson, Harper and Brothers, 252 pages, $3.75.**

Finding for himself unusual help in the spiritual exercises of St. Ignatius, founder of the Society of Jesus, particularly in the use of the five senses for meditation, Archie Matson, a Methodist minister in southern California, has adapted these spiritual disciplines to modern Protestant usage.

Thirty-three meditations or exercises, based on passages from the gospel of Luke, offer a severe discipline for a month to those who are willing to pay the price of their search. Each exercise, after the presentation of the gospel incident, is divided into two sections. The first suggests how through the use of imagination one may come to live in the midst of the actual incident, becoming a part of those who surrounded Jesus. Here the use of the five senses as advocated by St. Ignatius do much to increase the awareness of active participation in the events of twenty centuries ago.

The second section of each exercise is to "get the story into us", to make its truth live in our present day. The use of a notebook is almost required, for this is no child's play. At least an hour is needed to practice the whole exercise. The author suggests that no more than one a day, and perhaps only two or three a week, should be practiced.

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This reviewer is very sympathetic with the author's intent. He recognizes that an ideal is presented here, an ideal that a few will follow, much to the growth of their spirit. But even for those who casually read the exercises much good will be done. Like all spiritual exercises the gains from the use of these will be in direct proportion to the amount of time and thought given to them. Even isolated exercises practiced from time to time will be helpful to the person willing to discipline himself.

H.W.F.

Bible

LUKE THE PHYSICIAN, 418 pages, $4.50, and *THE BEARING OF RECENT DISCOVERY ON THE TRUSTWORTHINESS OF THE NEW TESTAMENT*, 427 pages, $4.50, both by William M. Ramsay, Baker Book House.

These two volumes from the "Baker Reprint Library" will be warmly welcomed by those who regard Ramsay's books as old friends and by those who read them for the first time. In spite of the broad title of the second volume, both deal with the *Gospel* and the *Acts* of Luke. From an interest aroused by the "unimportant" historical comment in Acts 14:5 this Scotch layman began a study that overthrew the "established results" of the New Testament literary critics of the 1880's, who were accustomed to dismiss the documents in question as late and wholly unreliable. Ramsay's rebuttals, based upon careful personal investigation and archeological discovery, so completely overwhelmed his opponents that the books seem at first to have a definitely "dated" character. Yet, by a complete turn of the wheel, we have a prominent group of scholars, led by Bultmann, who again reject the historical nature of the events recorded by Luke, although on different grounds. Ramsay still has something important to contribute to this continuing conversation.

In addition, pastors and others who are concerned to understand the content of Luke's writings (and not merely to defend them) will find much helpful material here. There are chapters on the Palestinian census (Luke 2), the trial scenes in *Acts*, the nature of the "magi", the significance of "salvation" in the New Testament world, Paul's metaphors and a lengthy account of the Church of Lycaonia in the fourth century.

In sum: if these books are not already in your library, get them.

J.S.

PAUL'S USE OF THE OLD TESTAMENT, by E. Earle Ellis, Wm. B. Eerdmans Publishing Company, 204 pages. $3.00.

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derlying the Pauline usage both in its textual manifestation and in its theological application. While rabbinic Judaism has influenced the mechanics of Pauline citation, one must look to the apostolic Church and to Christ Himself to find the primary source of the apostles understanding and use of the Old Testament. The emphases, applications and hermeneutics of Paul's quotations mark him as one with the apostolic Church in contrast to his rabbinic background." This quotation is from the Introduction to this volume. Four chapters—Paul and His Bible; Paul and Judaism; Paul and the Apostolic Church; and Pauline Exegesis—form the main body of this book. To these chapters is added an extensive appendix of more than fifty pages. The book is not easy reading with its frequent Hebrew and Greek words or phrases, and German quotations. It is a volume for the student seeking fine distinctions. The author believes that we cannot ignore Paul's Jewish heritage and that the influence of Jewish literary methods particularly and of scriptural interpretations to a lesser degree is frequently apparent. However Paul is best understood because of his relationship to the Apostolic Church and to Christ himself. "The significance of the OT for Paul's theology can hardly be overestimated. His experience on the Damascus road radically altered his understanding of the book, but it in no way lessened its importance for the apostle to the Gentiles. Rather, his knowledge of Christ opened to him a New Day in which he found the true meaning of the Scriptures." (p. 149). Dr. Ellis is Assistant Professor of Bible and Religion in Aurora College, Illinois. He is a contributor to the Journal of Biblical Literature, New Testament Studies, and The Evangelical Quarterly.

L.N.L.

THE HEBREW ILIAD, by Robert H. Pfeiffer and William G. Pollard, Harper and Brothers, 154 pages, $2.50.

This book is based on the theory that embedded in the Old Testament is a literary strata written probably by Ahimaaz and known as the early source of Samuel. When separated from the later editorial redactions it has the literary character of an epic of unusual quality. It comes apparently from about the mid-tenth century B.C. and it may antedate Homer.

The chapters are really historical episodes out of the life of the Hebrew people from about the Danite migration through Solomon's succession. The introductory paragraphs, written by Dr. Pollard, tie the whole together in a splendid manner and the reader finds reasonable continuity. These stories served to give the people a sense of common destiny as well as to undergird a more unified cultural tradition. Other stories, probably from a different but approximately contemporary

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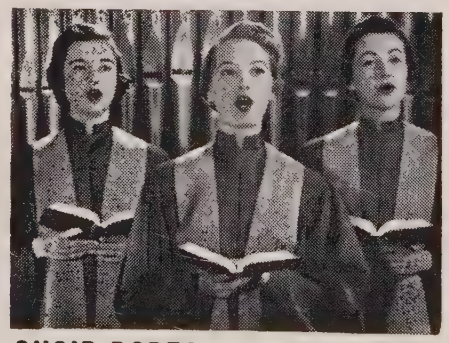
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source, are given in the Appendices. The book will help the Biblical student to see these stories in a new light and he will be impressed that truly here is literature of great merit. The work of translation was done by Dr. Pfeiffer.

S.L.

WOMAN IN THE CHURCH, by Russell C. Prohl, Wm. B. Eerdmans Publishing Co., 86 pages, $2.00.

ROMANCES AND INTRIGUES OF THE WOMEN OF THE BIBLE, Vantage Press, 162 pages, $2.50.

What is the God-pleasing status of woman in the church? Are the ancient Biblical restrictions valid today? These are questions which have been troubling most Protestant church bodies both in the United States and in Europe. The two books listed above help provide a satisfying answer to these inquiries.

Rev. Mr. Prohl has done extensive research to determine the status of women in Biblical times. He discovered, among other things, that throughout history this has been a man's world. But times have changed and woman has achieved a new role in society. Women constitute about one-third of the working population of the nation; they continue to achieve leadership in almost every other phase of community life. Mr. Prohl argues that there are no Scriptural reasons for denying women a place of leadership in the church, not even in the pulpit. "Our church has a vast reservoir of talent in our devoted and highly qualified women. To keep this treasure in storage is poor stewardship" (p. 79). The burden of this volume is that women are eligible for any office in the church, provided their qualifications are equal to those of the male candidates for the office.

James Faulkner's book is a collection of pen-portraits of outstanding women in the Bible, written in colorful, lucid prose. Of the approximately seventy women mentioned in the Bible, the author has selected thirty to write about. They range from women of the desert to magnificent princesses: Sarah, Hagar, Delilah, the Queen of Sheba, and Mary the mother of Jesus. Mr. Faulkner is a retired business man who has taken time to write about a life-long interest—women of the Bible. The book is well written and will stimulate the interest and imagination of the reader.

C.F.J.

Sociology

RELIGION, SOCIETY AND THE INDIVIDUAL, Part I, by J. Milton Yinger, The Macmillan Company, $5.00.

Dr. Yinger, professor of Sociology and Anthropology at Oberlin College, has written a very excellent introduction to the study of the sociology of religion. He has attempted, so far as it is possible, to give a functional interpretation of religion as a social phenomenon. His approach is a helpful one in developing an appreciation of the effect of social factors on religious practices and institutions. Although some attention is given the role of religion's adaptation to the changing needs of individuals it is subordinate to the more sociological approach. One would gather that Dr. Yinger is more of a sociologist than he is an anthropologist.

It may be presumed that there is to be at least another volume in the study since this one is subtitled "Part I", but I found nothing said about a succeeding volume.

One should not read this book for any theological insights. They are largely missing. The author deliberately and properly, in the light of his purposes, avoids theological interpretations of the social expressions of religion. His real concern is that religion should be aware of two things: first, the risk that religions always face of being primarily a reflection of social customs and classes instead of the molder of social values and the bridge-building over barriers; and, secondly, the risk that religion will be unaware of the true religious needs of individuals within society.

Anyone looking for a scientific study of religion as a functioning element in society and as a force in the lives of individuals will find nothing more dependably presented than the contents of this excellent book.

C.M.D.

Biography

SEED FOR A SONG, by Lee Hastings Bristol, Jr., Little, Brown and Company, 244 pages, $3.75.

The subject of this biography is Robert Nelson Spencer, for many years bishop of the Episcopal Diocese of Western Missouri, who now at the age of eighty-one is living in retirement in Kansas City. It has been truthfully suggested that the reader of *Seed for a Song* travels through an extraordinary life with an extraordinary man.

From his childhood on Robert Spencer's life has been decidedly outside of the beaten track. When he was about seven years of age, he was so badly injured in a sledding accident that he was not able to go to school until he was well on in his teens. Eventually he entered Wyoming Seminary, and later Dickinson College, and in spite of his handicaps made a fine record. A few years after his collegiate experience he was ordained to the Episcopalian ministry and traveled the road which led him to the bishopric.

The story of Bishop Spencer's life is far from being a conventional ecclesiastical document. Many of his experiences are very different from what we might expect to find in a book of this type. For example, there is the story of his walking unarmed into a lonely house to rescue a

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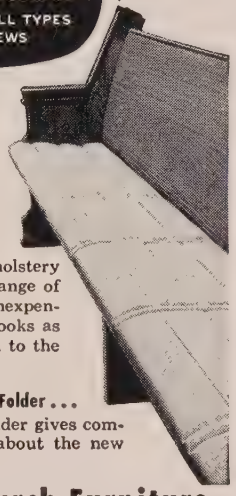

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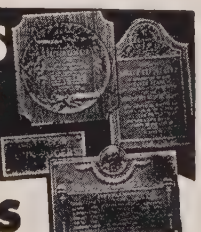

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Norman Vincent Peale has described this book as "the inspiring biography of a great human."

L.H.C.

Coming Events

(continued from page 11)

22-27 (DCLW)
United Stewardship Canvass Workshop
Lake Geneva, Wis.
(For Experienced Directors)

22-23 * (DEN)
National Congregational Women's Fellowship
Boston, Mass.

24-27 * (DEN)
National Conference on Christian Education Evangelical and Reformed Church
Lafayette, Ind.

24-30 * (DEN)
General Council of the Congregational Christian Churches
Boston, Mass.

25-July 1 * (DEN)
Quadrennial Meeting—Presbyterian Women's Organizations—Presbyterian Church U. S. A.
Lafayette, Ind.

29-July 4 (DCLW)
United Stewardship Canvass Workshop
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29-July 6 (CME)
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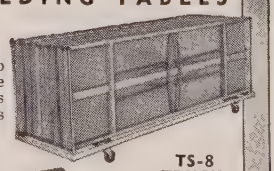

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Ministers' Vacation Exchange

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Chicago Heights, Illinois. Presbyterian. Exchange manse during July with anyone from congenial denomination. Preaching optional. Desire Los Angeles area. Located one hour from Loop, near Lake Michigan, ball parks, etc. John R. Wyngarden, 208 Country Club Road, Chicago Heights, Illinois.

Eastern Shore of Virginia. Methodist. Exchange pulpit and parsonage (or supply for use of parsonage) for three Sundays between July 19 and August 18. Prefer upper Vermont, New York or southern Quebec. Have large four bedroom parsonage. Located between bay and ocean, 30 miles from Norfolk ferry. Excellent fishing. Two morning services, one at each church. We have four children, 4, 6, 8, 10. Norman G. Preston, Jr., Belle Haven, Virginia.

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Moosic, Pennsylvania. Presbyterian. Manse and pulpit exchange any congenial denomination, mid July to mid August, four or five Sundays. "Gateway to the Poconos", near lakes for swimming and fishing. Four hours to New York, Harrisburg, 2 1/2 hours to Philadelphia via turnpike. William J. Frazer, 625 Main Street, Moosic 7, Pennsylvania.

West Pittston, Pennsylvania. Baptist. Exchange pulpit and parsonage any four weeks in July and August. Easy driving distance to Pocono mountain vacation resorts and state parks, 10 miles north of Wilkes Barre. Three children, 3, 7, 11. Ernest J. Sperring, 315 Luzerne Avenue, West Pittston, Pennsylvania.

Charlotte, North Carolina. Presbyterian. Exchange pulpit and manse, congenial denomination, four August Sundays. Four bedroom manse, all conveniences, air-conditioned church, honorarium. James E. Ratchford, 201 Irwin Avenue, Charlotte, North Carolina.

Grand Haven, Michigan. Methodist. Exchange during month of July or August, possibly 5 or 6 weeks. In Michigan vacation land, excellent beach, golfing, fishing, boating, hiking. Two Sunday services, comfortable 3 bedroom parsonage, honorarium. Prefer Canadian Rockies. Carl B. Strange, 316 S. Seventh Street, Grand Haven, Michigan.

Washington, D. C. Presbyterian. Manse exchange in July. Manse in one of Washington's finer residential areas, two children, 9 and 15. Wilbur Siddons, 7706 Alaska Ave., N. W., Washington 12, D. C.

Toronto, Ontario. United. Exchange pulpit and parsonage month or five weeks with congenial denomination. Morning service only, honorarium. Prefer New England, eastern New York. Three bedroom parsonage, 300 yards from Lake Ontario. Ralph C. Williams, 91 Lakeside Avenue, Toronto 13, Ontario.

Lake Orion, Michigan. Methodist. Exchange pulpit and parsonage July 20, 27, August 3. Prefer New England seacoast. Located 30 miles from Detroit in lake region. Modern parsonage. Have two children, 12, 14. Prefer Methodist, will consider other. Albert B. Johns, 206 E.

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Newcastle, Ontario. United. Exchange pulpit and parsonage four weeks in August with Methodist, Presbyterian, Congregational. Prefer Pennsylvania, Virginia or North Carolina. Fifty miles east of Toronto on Lake Ontario. M. C. Fisher, Newcastle, Ontario.

Penticton, British Columbia. United. Will supply in San Francisco or Los Angeles area for three or four Sundays in July or August in exchange for use of manse. Will consider exchange. On Okanagan Lake, sandy beaches, new manse. Two children, 12, 16. Ernest Rands, 96 Manor Park Dr., Penticton, British Columbia.

Marfa, Texas. Presbyterian. Will supply or exchange pulpit and manse for two or three Sundays, June 15 to July 27, congenial denomination. Central Indiana or Illinois. Marfa in Davis mountains, wide ranching area, 60 mile from Mexico. Wonderful climate, 180 miles from Big Bend National Park. Malcolm A. Harris, First Presbyterian Church, Marfa, Texas.

Mentor, Ohio. Methodist. Exchange parsonage and pulpit July or August. Prefer New England, Canada or Denver. Residential suburb of Cleveland on Lake Erie. Large modern parsonage. David W. Skeen, 1600 Mentor Avenue, Mentor, Ohio.

Crossville, Tennessee. Congregational. Morning services for July only. New parsonage, private lake nearby, on Cumberland plateau, 2000 ft. elevation, resort area, fishing, hiking, swimming. Smoky mountains less than 150 miles away. Harold Wiley Freer, Box 275, Crossville, Tennessee.

Port Jefferson, New York. Presbyterian. Will supply, or exchange manse and supply two or three weeks in August. Prefer western or central New York or western Pennsylvania. Good vacation land here on Long Island. William A. Mitchell, 107 South St., Port Jefferson, New York.

Lebanon, New Hampshire. Methodist. Exchange parsonage and supply pulpit (pulpit here supplied) for any period between July 14 and August 23. Prefer British Columbia or coastal area of Washington. Ten room parsonage, lakes, two hours from White Mountains, excellent climate. Two children, 3, 6. Jonathan W. King, 17 School St., Lebanon, New Hampshire.

Snow Hill, Maryland. Methodist. Exchange anywhere in U. S. or Canada. Near Atlantic ocean, 150 miles to Washington, Baltimore, Philadelphia, excellent bathing and fishing. H. B. Flater, Snow Hill, Maryland.

Millerstown, Pennsylvania. Methodist. Exchange pulpit and parsonage three or four weeks, July, August or September, congenial denomination. Prefer seacoast. Would consider Florida in September, October, November. Seven Mountains area of central Pennsylvania, three hours from Washington, Baltimore, Philadelphia. Good swimming. Honorarium. Paul D. Schroeder, High and Greenwood Streets, Millerstown, Perry County, Pennsylvania.

San Bruno, California. Methodist. Use of parsonage for preaching all or part of time, June 22 to August 3. Twelve miles south of San Francisco. Near ocean beaches, redwoods, golf courses. Philip A. Solbjor, 560 El Camino Real, San Bruno, California.

Del Rio, Texas. Methodist. Exchange parsonage and pulpit in July or August. Prefer West coast, consider others. Parsonage and church air-conditioned, in ranch country, near Rio Grande and Mexico. Patrick W. Armstrong, 516 E. Losoya, Del Rio, Texas.

Avoca, Pennsylvania. Presbyterian. Exchange manse and pulpit, congenial denomination, four weeks in July or August. Prefer Washington, D. C. or Virginia area. Will consider others. Need four bedrooms. One hour from Pocono vacation area, 4 from New York, 3 from Philadelphia. State parks easily reached. James H. Glasgow, 1125 Main St., Avoca, Pennsylvania.

Mullins, South Carolina. Presbyterian. Will supply anywhere from Washington, D. C., up through New England, last two weeks in July and four in August. Robert W. Gray, Mullins, South Carolina.

Will supply. Methodist. Author of vacation articles in *Church Management* will supply in southern Indiana August 10 and northern Indiana, August 17. Milton Thomas, Ripley, New York.

Toronto, Ontario. United. Exchange pulpit and parsonage for July or part of July and August. Located in northern suburb of Toronto close to main highways. Prefer east coast or mountain region. William E. Wilson, 49 Bogert Avenue, Willowdale, Ontario.

Hobart, Indiana. Presbyterian. Exchange pulpit and manse during June or July in congenial denomination. Prefer east coast. Hobart near Chicago and Lake Michigan. Golf courses convenient, four bedroom manse, air-conditioning, honorarium, three children. Franklin W. May, 30 N. Washington St., Hobart, Indiana.

Rochester, New York. Presbyterian. Exchange parsonage and will supply in Los Angeles, California, area, June 29, July 6 and 13. No preaching or pastoral duties here. On Lake Ontario, near Finger

Lakes, swimming, golfing, parks, Colgate-Rochester Divinity School. Modern four-bedroom manse with washer-dryer. J. Allen Breedlove, Gates Presbyterian Church, 1435 Buffalo Rd., Rochester 11, New York.

Elmhurst, Illinois. Presbyterian. Exchange manse and pulpit three or four Sundays in July or August. Prefer the east, Florida or Colorado. Two children, 9, 12. Three bedroom manse 16 miles west of Chicago loop, in quiet suburban area. Lester J. Dacken, York Road at Lexington St., Elmhurst, Illinois.

Clam Falls, Wisconsin. Lutheran (NLC) Will exchange parsonage and pulpit (opt) for three or four weeks in July or August with someone in eastern, southern, or western states. In Indian Head country, 90 miles NE of Minneapolis, 80 miles SE of Duluth. L. L. Helstedt, Clam Falls, Wisconsin.

Whitewater, Wisconsin. Methodist. Will exchange pulpit and parsonage for four weeks in the month of August with minister of congenial denomination in New England or Rocky mountain area. Four room parsonage here, 42 miles from Madison, 46 miles from Milwaukee, 50 miles from Chicago. $15.00 per Sunday honorarium. Francis S. Foulke, 145 S. Prairie St., Whitewater, Wisconsin.

Bath, New York. Presbyterian. Will exchange pulpit and manse July 13-August 24. Prefer northwest, Canada or central states. Resort area in Finger Lakes, honorarium. Prefer family with no small children. Robert C. Holland, 12 Gansevoort Street, Bath, New York.

Will supply. Presbyterian. Will supply in return for use of manse in Rocky Mountain or West Coast area in July. Three children, 12, 10, 2. Richard E. Pritchard, Westminster Presbyterian Church, 4150 Nakoma Road, Madison 5, Wisconsin.

Will supply. Evangelical and Reformed. Will supply any denomination during vacation or any time, for honorarium. A. C. Fischer, 401 Pleasant St., Archbold, Ohio.

Will supply. Evangelical and Reformed. Will supply pulpit for use of parsonage and honorarium for any congenial denomination, east or west coast during July or August, or both. Am hospital chaplain and school psychologist, single. John E. McCormick, Shattuck School, Faribault, Minnesota.

Fort Berthold Indian Reservation, Mandaree, North Dakota. Congregational. Will exchange June 20-August 1. 3 bedroom parsonage, near Roosevelt Park and Badlands. L. M. Galt, Box 198, Mandaree, North Dakota.

Cheyenne, Wyoming. Congregational. Need pulpit supply, preaching only, two morning services, during June or July. Leslie Deinstadt, First Congregational Church, 3501 Forest Drive, Cheyenne, Wyoming.

Will supply. Congregational Christian. Prefer southern California, will consider elsewhere during August. No children. Husband and wife both ordained. H. E. and Inez Lacy. Box 177, Hyannis, Nebraska.

Will supply. Presbyterian. Will supply any congenial denomination through August in southern Ontario, Michigan, or nearby, for use of residence or honorarium. No children. N. Dan Braby, 1022 West Smith Avenue, Orlando, Florida.

Green Bay, Wisconsin. Methodist. Will exchange parsonage, any congenial denomination three or four weeks in July. No preaching here, but would supply. Fishing, state park, camping area, modern parsonage. Two children, 6, 9. Lewis M. Douglass, 1250 Division St., Green Bay, Wisconsin.

New Castle, Pennsylvania. United Church of Christ (Congregational). Exchange manse, in August pulpit supply optional (church pays honorarium). Prefer New England, will consider other. Near vacation areas. Modern four bedroom manse, all appliances. Wilson E. Spencer, 100 East Reynolds St., New Castle, Pennsylvania.

Moses Lake, Washintgon. Methodist. Exchange pulpit and parsonage three or four weeks in July or August with minister of congenial denomination. New three bedroom parsonage, excellent fishing. Gregory Zimmer, 907 Ironwood Dr., Moses Lake, Washington.

Cheshire, Connecticut. Methodist. Exchange parsonage, preaching optional. Prefer anywhere with mild climate. Three bedroom parsonage, near New Haven, New England attractions, 2 1/2 hours to New York. George G. Hill, 26 Spring St., Cheshire, Connecticut.

Sarnia, Ontario. United. Exchange manse and would supply. No preaching here. Prefer California, Utah, British Columbia. Modern parsonage, pleasant city with all vacation facilities. Near London, Detroit. Charles J. Scott, 225 Emma St. Sarnia, Ontario.

Central Kentucky. Baptist. Exchange manse and pulpit for last three Sundays in August. Prefer Boston area. Sixty miles from Louisville Presbyterian and Baptist Seminaries, three bedroom parsonage, services morning and evening, honorarium. Two children, 4, 1. Robert N. Sanders, Route 1, Sinai, Kentucky.

Toronto, Ontario. United. Exchange pulpit and parsonage last two Sundays of July, first two in August. Prefer Boston, Cleveland, Rochester, N. Y. Honorarium. Three children 16, 5, 3. Charles Tomlin, 74 Robinson Ave., Toronto 13, Ontario.

Will supply. United. Will supply in Boston area 24th and 31st of August. Prefer suburban area. Egerton Armstrong, the Donway United Church, 30 Donway West, Don Mills, Ontario.

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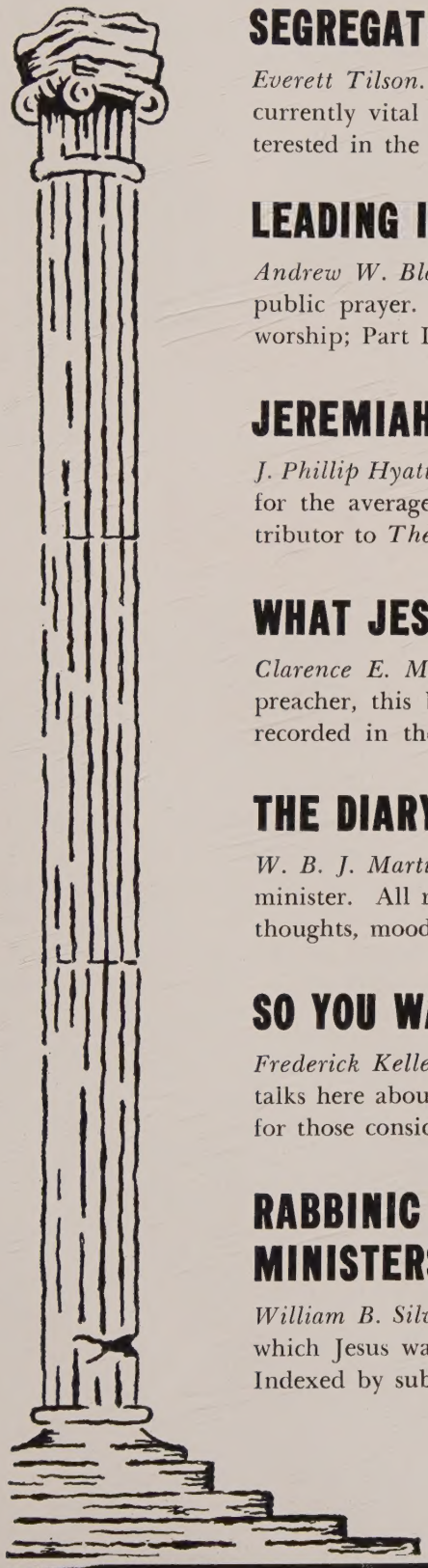

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Memorandum . . .

NOTES FOR COUNCIL MEETING MAY 26, 1958

1. Proposed plans for the new educational unit
2. Discuss revised budget projection
3. A loan vs. canvass to retire existing debt
4. Renovation of parsonage

Problems Are Opportunities In Disguise

EVERY PROGRESSIVE, GROWING CHURCH HAS THEM. THE IMPORTANT THING IS TO OBTAIN ACTIVE PARTICIPATION IN THE *RECOGNITION* AS WELL AS *SOLUTION* OF THESE PROBLEMS AS EVIDENCED BY THE REV. CLARENCE T. NELSON, AUGUSTANA LUTHERAN CHURCH, WASHINGTON, D.C., WHO COMMENTED. . . . "looking back, we realize now, more than ever, how important was that first meeting of the Board of Administration and the Wells representative. If the objections of our leaders had not been met and their wholehearted support won over at that meeting, we can only wonder what the final outcome might have been."

. . . "Our second Wells canvass is complete and we are most pleased with the results. To date $140,072 has been raised against a published goal of $110,000 for the Building Fund. An additional $17,401.20 has been pledged to the regular budget showing an increase of $2,438.20 in previous pledging to this fund. (The Rev. J. Kenneth Forbes, First Methodist Church, Mt. Vernon, Ind.)

. . . "After a great deal of procrastination this congregation could escape no longer a much needed building program. Just three weeks later we realized a total of $71,450 in pledges but still have a number of families to visit. Thank you Mr. Wells for all the services your organization has extended us. Your fee is little return from us for all your organization has shown us the way to achieve." (The Rev. Max Culver, Our Savior's Luth. Church, Minneapolis, Minn.)

. . . "We have just completed the greatest program of fund raising in the 114 year history of our church. Our agreement goal was set at $120,000. At our final report meeting the total amount pledged was $259,575.50, of which $207,575 was 'new' money. We recognize that we could never have accomplished these results without the benefit of Wells' guidance and direction." (J. Thayer Houts, Whitehaven Presby. Church, Memphis, Tenn.)

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